

MINISTRY OF PRESENCE AND PASTORAL CARE IN A CONGREGATIONAL
SETTING FOR PERSONS IMPACTED BY
DRUG AND ALCOHOL ADDICTION

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ABSTRACT

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The contextual setting was Quinn Memorial African Methodist Episcopal Church in Steubenville, Ohio. The problem within this context is the church does not have a ministry that addresses the issues of drug and alcoholism. The hypothesis is through awareness training to lay persons in pastoral care and providing referrals and other supportive services that the church cannot provide. This ministry project was evaluated by using the qualitative analysis such as pre and post surveys, interviews, and observations. This project brought those concerned about an awareness training program in the church where drug addicts and alcoholics can be loved and valued.

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I would like to acknowledge Dr. Thomas Francis and Dr. Sharon Ellis Davis, for mentoring me and preparing me for this project. I cannot thank you enough. Your wisdom, patience and understanding with and about me through this process is greatly appreciated. The process allowed me to heal while developing a project to help others in need of healing.

To Dr. Jerome Stevenson, thank you for staying with the doctoral program Pastoral Care and Counseling. It has certainly grown since the beginning. We care for and counsel families and individuals seeking to live a wholesome life and it should be recognized and acknowledged.

To the Dean and staff of United Theological Seminary, thank you for your kindness and assistance while I was on this journey. It has been an experience that I will never forget. May you never grow weary in well doing.

To my professional associates Rev. Dr. Otis Gordon Jr., Presiding Elder Rev. Dr. Karen Walker McClure, and Dr. Vaughn Foster thank you for your advice, time, and insight. A special thanks goes out to Dr. Patricia Fletcher who seem to know more about my project than I did. She worked behind the curtains crossing my “T”s and dotting my “I”s and made sure that I was ready for my defense.

Finally, my classmates who were in semesters two through six when I was in semester one in 2017 and those who have enrolled behind me you are awesome held

nothing back, gave criticism where it was due, complements when warranted. May God
bless all your endeavors.

DEDICATION

This dedication is extended to a variety of people to include Grandma Rose, who is smiling down on us from heaven. She kept telling me when I was just a little boy that I was going to be a preacher. To my father and mother, Frank and Zenobia Gainey, who is with us in Spirit as well. My parents prayed for me more than anyone else and raised me to be independent.

To Aunt BT and Uncle Dave who calls me nephew #two and supports the ministry and every church I am assigned to pastor. May God continue to bless you and keep you in His care.

To my wife Cynthia who put up with me and encouraged me throughout this journey, who always says, “I knew you wouldn’t let anything defeat you.” I love you more than words can say.

To my Steubenville, Ohio family who helped to make my project a big success. May God’s blessings continue to reign down upon you.

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ABBREVIATIONS

ABA	American Bar Association
AMA	American Medical Association
AME	African Methodist Episcopal
AA	Alcohol Anonymous
AWOL	Absent Without Leave
CA	Cocaine Anonymous
CBT	Center for Behavior Therapy
CDC	Center for Disease Control
MAAD	Mothers Against Drunk Drivers
NA	Narcotics Anonymous
NAACP	National Association of Advanced Colored People
NIDA	National Institute on Drug Abuse
NSDUH	National Survey on Drug and Health
PTSD	Post Traumatic Stress Disorder
SUD	Substance Use Disorder
THC	Tetrahydrocannabinol
UNCF	United Negro College Fund
YPD	Young People's Department

INTRODUCTION

Goals may seem impossible to reach unless there are standards set to follow. I set high standards for myself to follow to make sure that my goals are completed. For instance, time management, how much time I allowed myself to research material, plan the course of action and then implement the plan.

When I enrolled in United Theological Seminary, in the beginning it was not clear to me what I was getting into. I thought I was going to be learning about pastoral care and counseling. I did not want to do a dissertation because I witnessed what others went through during their dissertation; and they did not seem that excited about it. I avoided going to seminary for many years. Then I decided to enroll at United, set my goal to start and finish in Pastoral Care and Counseling and receive my Doctor of Ministry Degree. I experienced classmates and mentors working together as a group in my first semester at United always hearing “trust the process, trust the process.” They let me know that there were some issues I had that I was not letting go of. I needed to let it out and move toward healing. I witnessed the pain expressed in their projects and the healing when it was all said and done.

Some classmates made it through and graduated and some either dropped out or postponed their project for a later time. I did not want to return for semester two, but my goal was to start and finish on time no matter how difficult things might. I had to settle down and do the work. I discovered that processes must be followed and trusted for it to

work. I discovered that in order to heal I needed to pour myself into this project leaving no stone unturned. I had little to say for the first three semesters, then it all started coming together in semester four. I learned to let go and let God. It is easy to vision what the end would be like, making the vision become a reality is the challenge and the challenge is trusting the process.

When hearing mentors mention “trust the process” one question that I asked is what process? A good standard answer would be the process of developing a project that will help others to overcome their struggle with certain adversities. As one becomes more familiar with the makings of the project the understanding of the process becomes more transparent. In a marriage ceremony for the second time around for the bride, the traditional attire for her is something old, something new, something borrowed, something blue. The same principles apply to a ministry project, something biblical, something historical, something theological, and something theoretical. These are the foundations that the project is based upon.

This ministry project titled “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drugs and Alcohol Addiction” addressed the problem of addiction and how many churches are not addressing these issues nor developing programs to prevent them from becoming an epidemic. As a recovering addict, I felt the need to begin this process through developing an awareness ministry project that educated leaders to understand addiction, the impact of addiction, as well as the pastoral care needs of individuals of which the church could address through developing programs of intervention and prevention and hopefully inspire other

congregations to develop programs related to the prevention of drug addiction and alcoholism.

The issues of drug addiction and alcoholism in the church were greatly informed by the process of learning about myself. The foundational chapters helped to inform and shape my ministry project that resulted in a pastoral care awareness project. With a plethora of ways, I was able to gain knowledge about the process and develop it to be interesting and informative.

This ministry project provided information on prevention awareness for adults and young adults facing peer pressure and other challenges and opportunities that they might experience which causes them to resort to drugs and alcohol to escape reality rather than facing it head-on. By developing this ministry project, the church can receive the knowledge to be able to help persons coming in for help and treatment for their addictions. The church can also have compassion for persons seeking help when there is nowhere else to go and show love and kindness toward one another. Drug addicts and alcoholics are in a state of oppression especially when oppression comes in the form of hopelessness, helplessness and powerless. These attributes can lead a person to use drugs and alcohol to ease the pain or escape the reality. They need to be liberated and set free from that which is holding them down or keeping them oppressed.

Chapter one focused on the journey, the preparation in dealing with certain situations, the causes of mental illness, the effects of mental illness, and who it affects was the reason this topic of research was chosen. Drug addiction and alcoholism is an issue that cannot be overlooked and ignored. Churches need to be on the front line in the

war on drugs encouraging and empowering people not to abuse these powerful agents that can destroy their lives.

Chapter two gave a biblical analogy on the final judgment and the reward for helping those in need and the consequences for not helping those in need found in the New Testament Gospel according to St. Matthew. A separation was to take place between the righteous and the wicked like the shepherd separates the sheep from the goat. Also, in Donald Guthrie's New Testament introduction he mentions the parable of the weeds, the parable of the ten virgins and the parable of ten talents in all of which the end of the age is brought into sharp focus these are peculiar to Matthew as well. The world shall be judged, the righteous shall be saved and the wicked punished.

Chapter three explained history by definition, the history of drug addiction and alcoholism, the substances that were used by Americans throughout history. This chapter attempts to answer questions like, what was the drug's initial purpose? When and where was tobacco, cocaine and marijuana introduced? How was alcohol to be regulated? How these two turned into diseases? In this chapter, Edward M. Brecher spoke heavily on drug addiction and alcoholism found in his book: *Licit and Illicit Drugs* also in this chapter, Samuel M. Levine talked about narcotics and drug abuse found in his book: *Narcotics and Drug Abuse*.

Chapter four explored theological concepts. Where is the presence of God? Biblically, Psalm 46:1 says, "God is our refuge and strength, a very present help in trouble." Historical theology is studying of the ways in which the church has interpreted the Bible and Christian faith in the past. Practical theology is studying the practice of the church and its members, the norms, principles, and visions. What the church must do in

order to be the church? Liberation theology and Christian theology is a theology of liberation. It is a rational study of the being of God in the world in an oppressed community relating the forces of liberation to the gospel, which is Jesus Christ. Black Theology, a theology of and for the black community, seeking to interpret the religious dimensions of the forces of liberation in that community. The purpose of these theologies is to combat against drug addiction and alcoholism. You will find how James H. Cone had an impact on black liberation and how Phillip Berryman's liberation theology focused on Jesus' life and message.

Chapter five focused on the science of psychology, psychology of education, psychology of awareness and psychology of presence, new trends in theory, behavior and practice, in Rubin and McNeil's *The Psychology of Being Human*. They explore the commonplaces of everyday life and discovers that this familiar territory is full of puzzles and mysteries. I then link them into the "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction" project.

Finally, chapter six provided the project analysis from the training seminar to the data gathered from the pre and post survey. The hypothesis is by providing the training members will be more aware and better equipped to provide care for those impacted.

The chapter reviews how the ministry project brought an increased awareness to those participating through the pre and post survey and the interaction with the visuals and examples displayed during the training seminar. This chapter also gave final remarks from about the project and its use to develop a program that addresses the issues on drug addiction and alcoholism through the church. The goal is to help other churches in the

community to develop a ministry of presence and pastoral care program for the sake of its members and potential members because of the diversity of religion in the area.

The project after being clearly defined is to develop a ministry of presence and pastoral care in the church by training lay-persons to be aware of the behaviors and attitudes of members and non-members suffering from drug addiction and alcoholism; and to help them when they seek support from the church to overcome these diseases. The program will be developed after the awareness training seminar is completed and its objective is to minister to people coming in and give them the feeling that the church is a place where they are welcomed, loved, accepted, supported, heard, and valued. Also, this program will help them to recover through what the church has to offer, pastoral care, referral and a non-judgmental presence and not to penalize them for relapses. When there is an awareness and presence in the church there will be help available for those impacted by drugs and alcohol. In addition, the training seminars will help lay-persons to recognize whether the church can assist in the recovery process or refer them to a professional for the help they need. If the church had a professional as a member then we need not go any further for referrals but that is not the case at this time. Finally, the goal of this program is to expose their addiction and pain and tell the story of their struggle in their addiction so that the recovery and healing process can begin and individuals who have experienced years of emotional bondage can enjoy the peace and freedom God graciously offers.

CHAPTER ONE

MINISTRY FOCUS

I am writing this paper to summarize all the information collected from my spiritual autobiography and contextual analysis to form a Doctor of Ministry project. This project is designed and will be used to develop a ministry that will benefit anyone seeking help to overcome drug addiction and alcoholism. It will provide information on the danger and consequences that will take place if the addiction continues without receiving treatment or participating in a recovery program.

When I accepted the call to ministry all that I learned when I left the church about street life, alcohol addiction, drug addiction, and families were ruined because of what drugs and alcohol can do to a person can be used as positive tools to help those who are willing to overcome and recover from those addictions. I was in that same position; my life at home was one of the reasons I turned to drugs. There was so much favoritism and unfairness in the midst of being in a Christian home that it made me wonder, who are the Christians here and why are they not like Christ? I thought one should treat others as they would have them treat themselves and love one another for love is of God. It was clear I was not the favorite nor was my younger sister, but that did not stop me from doing the things I wanted to do. Sadly, the church I grew up in was not there to support me.

Experiencing what drug addicts and drug dealers go through was an advantage because I can communicate on their level without fear of my life being in danger. It is

like going into the prison to minister to felons, but the minister is afraid or intimidated by an inmate because he or she can sense the fear in the minister and challenges them or continues to harass them until the minister leaves or someone steps in to stop it. A person with prior experience of those kinds of issues can have a better chance of helping others than a person with no experience. I have that experience and have helped others overcome their addiction. I did not brag or boast; I listened to them, related to their struggle, and knew how they felt. I shared how I was delivered and how, at times, I still suffer and struggle. The recovery process is a lifelong process that ends when this life is over. The addiction never ends, but the urge weakens because of a strong faith in God that He will deliver and sustain one's life. We were born in sin and will die in sin, but we do not have to let it control our lives by yielding to the temptations that come from the nature of sin. Even Jesus was tempted several times, and He did not give in to the very spirit He created. He just said, "Satan get thee hence you cannot tempt a child of God" (Matt. 4:10). Drug addicts are tempted every day, every hour, every minute, and the consequences get worse and worse. They crave for a high that last only for a few minutes, but it lingers, the urge never lets up, the and craving is physical and mental, depending on the type of drug it is.

I looked to the scriptures for answers to questions that I could not answer. I looked for stories and parables that related to their struggle just to let them know that their problems are not new to God, just new to them, and only He can solve them. I used what I learned from the counseling courses I took in Ashland Theological Seminary studying for my MDiv degree. Instead of trying to solve the problem by recommending what works best for one's own self, let them solve their own problems with leading

questions that they should answer to get to the root of the problem, then the question to ask is, “what do you think you should do to make it work?” because what works for one might not work for others. That way, they have the answers to solve their own problems. Overcoming addictions works the same way. The addict must be determined to quit, then they must seek guidance to help them along the way. Joining a support group and getting a sponsor is one way, going to a detox facility is another way; get counseling, read the Bible, pray, pray, pray, call on the name of Jesus and ye shall be saved.

Even though seminary did not teach me how to deal with every situation brought before me, it did give me the tool and wherewithal to seek guidance from the One who has all the knowledge, wisdom, understanding and power of the world in His hand. God gave me a revelation about His Word and how it should be applied to today’s issues and conditions, and how to be an effective minister in the community that I serve.

Throughout my entire life, God has been equipping me for ministry. He has allowed me to go from one end of the spectrum to the other and kept me from going past the point of no return. He blessed me with good jobs, jobs that were willing to pay for my college education and adult classes that gave me entry-level skills for trade qualifications. He gave me the strength to work full-time while attending school, raising a family, and pastoring churches at the same time. My first two appointments were small churches and I had to commute for two hours one way for the first church and two hours and fifteen minutes one way for the second church, at least two or three times a week for two years to serve the people then return home to go to work and attend seminary. He blessed me with a job that enabled me to bring my schoolwork and church work there so that I could work on them, and I was given Tuesdays off to attend classes, but that did not last long.

I had to adjust to the culture of the people in each church that I pastored, because the locations were in different areas of Ohio and West Virginia. Learning how to adjust was not taught in the seminary I attended, but I had to learn it from trial and error for the ministry to be effective. This experience will be factored into my Doctor of Ministry project, because people come from all walks of life and their culture is with them as well. I go into different cities to minister and the people are different. The culture, if it can be recognized is different; especially when I go south, the accent changes, the mind set changes, the attitude changes, and it is difficult to be accepted because I am not from there.

Knowing how difficult it is to adjust, I can include a teaching segment on adjusting to wholesome living while working on the recovery process of the drug addicts. Everyone should have the ability to adjust and addicts have either lost their ability to adjust to society or never had an opportunity to do so; thus, this is where my Doctor of Ministry project takes place. Using the Old Testament scripture Genesis the twenty seventh chapter, where there was betrayal, mistrust, favoritism, mistaken identity, jealousy, hatred, and hurt, Esau had to adjust to what happened to him because his mother betrayed him and his father could not tell the difference until it was too late; the blessing had already been given to his brother. Now, he has accepted a lesser blessing with hatred in his heart and revenge for being betrayed, which is why Rebekah sends Jacob to Laban, her brother, until Esau cools down. This type of betrayal today can lead to all kinds of problems in a person's life. They want revenge, but murder only results in life in prison or the death penalty, so they look to escape reality, ease the pain, or find comfort through

drugs and alcohol. If they had a personal relationship with God, they could go to Him for comfort and relief, which is a spiritual addiction.

The foundation that was laid before me by my parents, grandparents, and church family was one reason why I gave up doing drugs and drinking, plus I was raising a family and I did not want to put my family in any danger from dealing with addicts and other dealers. I knew the advantages and disadvantages of dealing with illegal substances, and I knew when to draw the line when a decision had to be made whether to take care of my family or purchase a shipment of drugs for distribution. The family won, hands down. It was by the grace of God that I was enabled to make the right decision. No one else was willing to go the distance with me to put me back on the right track, and I owe it all to the One who is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Savior, be glory, majesty, dominion, and power, both now and ever. Amen (Jude 1:24).

God saw the hurt, resentment, favoritism, hatred, and rebellion, and He looked beyond my faults, saw my need, and made a way out of no way. These are some of the things I did during my recovery. Skills that can be further applied in my contextual analysis paper. These experiences, combined with my training and spiritual background, have all the elements to form the basis for a Doctor of Ministry project.

My ministry interests and skills have a better understanding of problems associated with drugs and alcohol because I have been delivered from these addictions. I can relate to individuals suffering from these adversities and offer advice on ways to overcome them. I attended Alcoholic Anonymous (AA), Narcotics Anonymous (NA), and Cocaine Anonymous (CA) meetings and allowed these meetings to be held in the

churches that I have pastored; I also taught recovery dynamics to homeless veterans and drug addicts, a pre-requisite for them to study while staying at the Healing Palace when I was in Huntington, West Virginia. This facility is open to homeless men and veterans trying to overcome their addictions to be able to find employment and purchase or rent a home and take responsibility over their lives. The Healing Palace was looking for a place that is along the route where these men had to walk to attend meetings and other activities that were planned for their recovery, and when they reached out to me as the pastor, the doors were opened for them to come and attend meetings and participate in the activities. The facility is in the heart of the inner city and drugs were available throughout the community. These men were expected to stay on the task they were given and not be distracted or tempted in any way that leads to relapse. Rules had to be obeyed or they were given a second chance if they did not leave the facility. If they were absent without leave (AWOL), they had to go to the end of the waiting list until a bed became available for them to reenter. Fifty beds are in the facility, and eventually, they will expand to have one hundred beds and another facility built for women. Out of the fifty men in the program two men were African American, one of them joined my church and the other visited on occasion. The director asked me, “why aren’t there more blacks in the program?” and I said, “they are not ready.”

My trustee board rejected the offer for them to use our church because they were afraid that they might steal something out of the church, but I overruled their rejection, stating that the director and his staff reached out for help and that this is part of our mission statement. If the church cannot abide by its mission statement, what good is the church?

I was a board member at the Healing Palace. The church was part of the activities the men had to be involved with. For instance, community service was part of their activities and lawn care was one of the duties. They took care of the church and the parsonage in cutting grass, trimming hedges, planting a flower garden at the church, flowers around the parsonage, and a vegetable garden at the Healing Palace, and maintaining them until winter set in, then they had to keep the sidewalks clear if it snowed. I would talk to them while they were working in the garden and encourage them to stay on the right path while staying at the Healing Palace, because it was the only place that would tolerate a relapse and still allow someone to stay there. Also, I would suggest all kinds of activities to keep their minds occupied. Reading for those who loved to read at first, but when the addiction took over the reading stopped, and this was a way to get back into the habit of reading. I would let them read small novels that were in our library and then we would discuss what the novels were about; board games if they like to play chess, checkers, backgammon, and dominoes. Cards were the most popular game that they liked to play. I would hold spades, poker, blackjack or gin rummy tournaments at the Healing Palace during free time for bragging rights, so they could restore the competitive nature they lost to drugs and alcohol. A couple of men showed an interest in auto mechanics. I took them and a graduate that worked at the facility, with permission from the Healing Palace, to the mechanic that worked on my automobiles and asked the owner if they could do some volunteer work in his shop, not anything major, just a couple of hours when they had free time. One young man played the piano for his dad's church and wanted to play our piano in the basement of the church, and with permission from the director of the Healing Palace, I allowed him to practice. Across the street from the

church was a senior citizens center. At 9:00 a.m. every morning, two men would volunteer to go there and mop the floor, take out the garbage and make coffee before the seniors would arrive.

The Healing Palace would pay a quarterly payment of \$500.00 for the use of our basement. They would pray before their Recovery Dynamics class began. They would form a circle in the basement of the church, pray, and their meetings began. The men asked me if they could hold AA meetings there at noon, because there were no meetings held at that time and they could attend two meetings in one day. Our church became part of the AA meeting schedule and brought other recovering addicts there. It started small but as time passed, it grew to a full basement. They paid the church fifty dollars per meeting until they got a better offer from another facility to hold their meetings and activities. The Recreation Center on Fifteenth Street said that they could use their facility free of charge, and so they left the church after two years. A CA group was started shortly after their departure and it grew to a full basement of men and women attending.

God has opened a door for me where one closed, so that these programs continue to go on and I can continue to minister to those who are trying to turn their lives around. If I had not taken an interest in ministering to those who are suffering from drug addiction, the help would not have been there from our church and God would have opened a door somewhere else. They reached out to me in the midst of my own problem and I agreed to help them in any way possible. While helping them on the path to recovery, I was also helping myself to recover as well. With God as my helper this program can be developed through my doctoral project. I have the help, I have the resources, I have ministerial skills, and I have an interest in meeting the needs of the

people in the community who suffer from all types of issues; drug addiction is just one of them, but they also include alcohol addiction, homelessness, hunger, poverty, abuse, violence, and the list goes on and on and on. My focus will be primarily on drug addiction and alcoholism and ways to overcome them.

Working with recovering drug addicts and alcoholics in this program and all the components in it has formed the content of the proposed project. Developing activities to keep the attention of the addict away from the temptation to use drugs is a large part of the process. Setting rules and consequences for breaking rules is essential to regaining any order or control in life. Attendance is also very important in order to complete the program. Community service hours are a requirement of the program in order to learn how to live life in a drug-free environment. Counseling sessions are required to monitor progress, and at the end of the program, there will be a graduation ceremony for those who successfully complete the program.

I plan to distribute educational information on the dangers of mixing other drugs with the drug of choice, as well as, keep participants abreast about what dealers add to cocaine and heroin and what to do in case of an overdose. As drug testing becomes standard practice for employers, unemployment becomes a certainty for drug addicts. I plan to develop a counseling program that will help the addict get to the root cause of their addiction. I also hope to develop a reentry program to help released felons get an opportunity to live in neighborhoods without posing a danger to themselves or others. The church that I pastor has joined the AA group, CA group, NA group, and is collaborating with the Justice Department to allow people to do community service instead of serving time in prison for non-violent offenders. The church is taking part in

feeding the hungry through their Food Pantry program. Low-income and poverty-level families and individuals who qualify may receive food items to get them through the last week of the month, with emergency assistance when necessary.

The church has taken in a few members since my arrival as the new pastor, through the programs I have developed and the compassion and concern I have for the church and the community. Mostly, I am working with addicts to help them overcome their addiction; I have the same addiction and I have been delivered, but not healed. I still hold some harsh feelings inside from my childhood as well and need to release the tension built up in me for the ministry to move forward. I can compare what I am going through with the New Testament scripture coming from the Gospel according to St. Matthew 25:31-46, beginning with verse forty-two when Jesus was telling all nations that did not feed him when he was hungry, clothe him when he was naked, gave no water when he was thirsty, no visits when he was incarcerated, and did not take him in when he was a stranger. I felt cursed, alone, nowhere to go, no one to turn to, no one to talk to, and no one would help me. I looked for the drug of choice to escape reality, just to realize that I came down from that high I returned to reality. Then I found comfort in verses thirty-four to forty when the blessings came when he was fed, clothed, drank, visited, and taken in. When I was delivered, that aching void that I was missing was filled with the love of God. The feelings that are still harboring within me are not as strong as they were before I found God's peace.

The real problem is a lack of jobs that can lead to drug addiction and alcoholism. While the city tries to restore neighborhoods, the church is trying to restore lives and heal

the brokenness in their lives so that they may be able to find employment or enroll in school to earn a degree.

Another church I was assigned to pastor after I left West Virginia is a member of the East Lincoln Way Neighborhood Association in Canton, Ohio (ELWNA). This association schedules activities for the children, young adults, and adults living in the East Lincoln Way Neighborhood. They also participate in the block watch program, help with our snack pack and food pantry distribution, support candidates running for office at the neighborhood recreation center, and hold monthly meetings at the library around the corner from the church. The church has allowed the parking lot to be used for events that will include food, games, haircuts, face paintings, a bounce house, learning material, and all sorts of recreation for all ages. They are also members of the NAACP Chapter in Canton, Ohio.

Without the indwelling of the Holy Spirit nothing would be accomplished; and we would continue to have negative feelings and attitudes toward others who have mistreated us. As a group of black pastors prepares for ways to stop the violence, I would like to develop a program designed for non-violent individuals to have a second chance to get off drugs or face incarceration. I would have to collaborate with the Canton City Police Department and the Municipal Court System to get them on board and invite pastors, city council, the community, and other leaders of organizations to a one-time meeting. The violent offenders will be separated from the non-violent and incarcerated. Then the non-violent offenders will have a choice to either enter the program after the meeting or be incarcerated with the violent offenders. They will have to complete the program or face incarceration. Their progress will be monitored through the court system because the

court system and the Canton Police Department (CPD) enforce the law and all we can do is help individuals overcome drug addiction and alcoholism. This way there, is an ultimatum that forces someone to either enroll in our program which will help them stay on the right path to recovery or go to jail for a long time.

When the violent offenders and drug dealers are off the streets, the non-violent offenders and users can focus on the recovery process or go to another community where there is drug activity. The general nature is to assist people who are willing to go through this program to recover from drugs and alcohol. There are many reasons to resort to drugs and alcohol, and once one has become addicted it is hard to kick the habit. An addict wants to quit but the cravings are so intense, along with the pressure they feel that they cannot quit and give in to the cravings. Quitting is hard to do, especially if one goes through withdrawal. Some people would rather stay on drugs than go through withdrawal, as it is a painful process and one is sick until the drug is completely out of their system. One will run fevers, sweat, vomit, get cramps, have headaches, feel like they are dying and wish they were dead.

These are not small, medium or large aches and pains; they are severe aches and pains that one will go through to overcome. This is a drug that is in one's body and it wants to control that person. It does not want to leave, it wants to get stronger and stronger, to the point where it overcomes a person and whenever it wants to be fed it will let that person know through cravings and other physical signs. Individuals need help to overcome these obstacles. In many cases addicts have let what was meant to be a trial or something to try out not knowing what the outcome would be, become an addiction for just trying it out. That is how powerful drugs are and my project will not only provide

information, but it will develop a routine program that any addict can follow. Simple exercises that focus on strengthening the mind as well as the body. Every other day, which is a requirement by a physical fitness expert, these exercises are to be done according to the physical fitness charts they will provide. This chart has numerous exercise routines for one to choose from. The basic chart that is recommended is the one doing push-ups, sit-ups, deep knee bends, jumping jacks, walking and or jogging for an hour, and we require one to meditate and pray unceasingly. As one gets familiar with the different charts and routines, they can start to mix routines as some have done, while others use different charts to get the most out of what they need. Also, exercise classes are a must; dance classes are an option, but the overall objective is to complete the program and stay sober. One must attend the recovery dynamics classes, the AA and CA meetings as required; we will have Bible study and prayer service for those who choose to attend, and the program does not end until one has successfully completed it. Then one graduates and is released into society to be a positive influence in the community.

The topic I intend to explore is: “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction.” I have chosen this topic to define what it means to have a ministry of communication, accountability, and presence. The ultimate goal of “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction” is to identify and address the problems of drug addiction and alcoholism that people face every day and let them know that the church has a program to help them overcome. Biblically speaking, the goal is to determine what the reward is for helping those in need and the consequences for not doing so.

Peer pressure is an issue for teenagers and young adults. Everything is exciting and new to them and any amount of intimidation puts pressure on them that they may attempt to handle with drugs or alcohol. Job loss is another issue that leads to drug addiction. When a person loses their job, whether because they were fired, terminated, let go, replaced, cut back, downsized, shut down, or relocated, the effects are devastating. If the person has a family and is the sole breadwinner in the household, then their entire family has nowhere to turn for help. It is at that moment that thoughts occur such as, "I need a stiff drink, I need a hit, I need to do a line, I need to get my head straight." One drink, one hit, one line leads to another and suddenly it is an addiction. Everyday people compound their problems by turning to drugs and alcohol instead of turning to God for help.

Having a criminal record is a big issue that leads to drug addiction. Felons in a competitive job market find it hard to get employed. Businesses are reluctant to hire a felon without a college degree for anything higher than a manual labor position. The pressure of unemployment can make the instant gratification of drugs and alcohol an even stronger temptation. If a person is denied housing, financial assistance, employment or credit on the basis of racial discrimination, then that person's discouragement points them down the path of drinking or doing drugs to escape an unfair and unforgiving reality. Rather than ignore this injustice, clergy should alert the appropriate authorities. Another reason why people slip into addiction is an inability to cope with the death of a loved one. Shock, grief, financial burdens, and guilt of various degrees can make escape all that a person craves.

Any person can develop mental illness. Poor mental health affects the rich, the middle class and the poor. Stress, fear, and panic strike everyone as we worry about our children, jobs, the nation's leadership, economy, homeland security, and the unrelenting "what ifs" of the future. Mental or emotional illness can lead to drug addiction if not treated and monitored. An emotion as simple as disappointment, if a person has no one with whom to talk through their difficulties, can lead to substance abuse.

Coping with death is an issue that leads to drug addiction. A loss of a loved one is hard to deal with. It could happen to any of us and it can be devastating to a person who did not make amends or was very close to the deceased, or if the deceased touched the lives of many people and the death was an untimely occurrence. It happened so fast that one did not have time to plan for it, leaving them in a state of amazement and awe, wondering what to do next, especially if that person took care of everything at home. The worry, the pressure of taking care of the expenses that were left behind, plus the funeral expenses and coping with the loss are enough to drive a person to drinking and using drugs.

Mental health is a big issue in today's medical field. I participated in an interview on mental health and the interviewer wanted my opinion on the issue. No one knows what causes mental health; but it can only be identified after a disaster has occurred. I stated that, "Any person can develop mental illness." Poor mental health affects the rich, the middle class, and the poor. Everyone can develop mental health issues. It is not partial to anyone. We have good days and bad days, we worry about things we have no control over, such as, our children, grandchildren, jobs, their jobs, the nation's leadership, the economy, the future, the present, our homes, security, drug use, drug abuse, all types of

crime and the swift advancement of technology. This is only a small portion of what causes mental health; we all have some type of mental deficiencies; it just has not caused any harm to ourselves or to others. It resembles a time bomb ready to explode and it happens unexpectedly. Mental health can also lead to drug addiction if not treated or monitored. For a person who is going through difficulties and has no one with whom to talk to about it, the next option is to go and get a drink, and if that does not fix the problem, drugs are the next choice. When that person gets up enough nerve to cause harm in any way, it is a surprise to everyone involved because no one knew what was wrong with that person in the first place. Now they blame it on mental health or mental illness.

Disappointment can lead to drug addiction. When one expects to receive the same treatment as others, only to find out they are being treated unfairly, disappointment sets in and expressing yourself is not an option, you accept the treatment as it is given to you and that is it. There is nothing else they can do but find what will comfort them and if people cannot provide the comfort that person needs, they find it in the drug of choice or an alcoholic beverage. When one reaches that level of satisfaction they can temporarily forget about the mistreatment and enjoy being in the state of mind that they are in. The more one indulges, the worse it gets, and they find themselves addicted, which adds to the rest of the problems they have.

Favoritism, betrayal, jealousy, envy, deceit, revenge and hatred leads to drug addiction. Alcoholism and drug addiction can be the cause of these incidents because someone has been a victim of these circumstances and retaliated or wanted to retaliate. I was such a victim. I became jealous, hateful, envious, deceitful, and sought revenge for being betrayed and not favored. I was capable of lashing out, going to drinking parties,

and doing drugs as a way of getting even. God said, “hold your peace, let the Lord fight your battle and the victory shall be yours.” I did not want a victory; I wanted revenge and I went out to get it. As a child, I had to keep my true feelings to myself. I learned to shut everyone out of my life to avoid the hurt, ridicule, abuse, and disrespect. Addicts are more likely to have difficulties in their relationships with spouses, children, relatives, and friends, and domestic violence, even suicide, can be the result.

In a household of strict discipline, expressing oneself to their parents is prohibited, causing a child to keep their true feelings to themselves. This can eventually lead to drug and alcohol addiction and can affect the relationships between spouses, children, relatives, friends and a personal relationship with God. These people tend to shut everyone out of their lives to avoid the hurt, ridicule, abuse, and disrespect. Also, this inability to express oneself can result in domestic violence or physical harm within the relationship, as some of the animosity gets released during arguments and disagreements between members in the household. In addition, it could cause death and/or suicide if it gets completely out of control without proper counseling and treatment. The loss of self-esteem can cause a person to feel like their life has no meaning and it is better for them to commit suicide than to get help. Furthermore, it can affect the children if they become involved in the outburst between couples. Finally, if not treated in time, physical and psychological break downs can occur, and the problem is never solved. Matters can only get worse if the problem is not solved and the addiction gets worse.

One thing that I continued to do as I struggled with my addiction was remain active in the church, leading the YPD, directing the Young Adult Choir and serving on

the Usher Boards. I was not running from the call. I did not realize the call. I loved the church, the activities, and the members. Most of all I loved the Lord. Without Him I do not know where I would be. He is the reason that I am not addicted to any drugs or alcohol. He was my strength when I was weak. God was my protection in the face of danger and my friend when I had no one to turn to. He continues to move mountains out of my way and build bridges over my troubled waters. He is my heart fixer, my mind regulator, my refuge, and my defense. I shall never try to live outside the shelter of His loving arms.

In my spiritual autobiography and contextual analysis, one will find the lack of support in the church, so I will be exploring ways to provide support and awareness in the church. Addiction in the form of drugs and alcohol can be dealt with head-on because the temptation is always there to be a distraction and try to run off positive efforts for recovery. The temptation is there to stop anything or anyone from interfering with their agenda and their agenda is to destroy.

I would like to learn how to be an excellent writer through the doctoral project; I am not a good writer at all. I have a lot to say but the organization necessary to express my thoughts so others can understand them is a challenge. My editor says I have the makings of a good novelist, but I need to learn how to put events in chronological order and use fewer words to get my point across. Writing things down was never a consideration when I was growing up. It seemed to be a hit-and-miss profession that I thought would not provide for my family as a major source of income. Book stores are full of novels of all kinds written by many authors. I never searched for the success of an author's novel nor was I interested. As I ministered to the needs of the people in my

community, my advice, my assistance, my ministerial ethics, and the programs I developed were carefully organized, planned, and implemented. I never documented what I did, except for agendas and financial statements, but now I realize that all the work I have done ministering to people with drug or alcohol addiction could help someone in the future and keep them from having to develop a rehabilitation ministry from the beginning. I remember a bishop in the AME Church telling us to document everything we do because, who knows, there might be someone wanting to view some notes of a meeting, seminar, or workshop and a program in the future, if there were no notes taken, the ministry might not get off the ground because of the lack of information, or they develop their own ministry from the beginning with no information.

There are many challenges involved in ministering to those with addictions. Once the challenge is met, it becomes history. That process of history needs to be recorded and documented for future use. The project I am proposing could become a book of instructions and serve as a resource for others. I lack the knowledge to put it in book form for publishing, but I am hoping the doctoral project can help me reach that goal. Seminary has given me the opportunity to put my story into writing to develop a book. I would like for others to read it and allow it to become a resource to help them develop their own ministries.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The biblical foundation scripture chosen for this project is taken from the Gospel of Matthew 25:31-46. This pericope was chosen to comfort those who have been looked over, cast down, looked down upon, ignored, mistreated, and neglected when they seek help to overcome drug addictions and alcoholism. Also, to assure them that God will never leave them nor forsake them even when everyone else has.

The Gospel of Matthew is the opening book of the New Testament. Matthew had a greater influence on Christian worship and literature than any other New Testament writing. For seventeen centuries the church took its readings for Sundays and Holy Days from Matthew.

Matthew offers the most systematic arrangement of Jesus' teachings in the New Testament, and the early church used it heavily for its instruction of converts. Due to its emphasis on the fulfillment of the Old Testament prophecy, Matthew is well suited as the opening book of the New Testament. In it, the promises of God are recalled and their fulfillment in Jesus Christ is announced. Matthew's main subject is the "kingdom of heaven" or "kingdom of God," mentioned fifty-one times, twice as many as any of the other Synoptic Gospels. The kingdom is already here in Jesus, but it is not yet fulfilled. The kingdom cannot be earned, it can only be received by those who recognized that they do not deserve it. The kingdom extends like a fishnet, gathering people from every part

of society, offering new life in the life-changing presence of God. The kingdom is more valuable than a precious gem, and it excludes any and all competitors for its allegiance.

The kingdom of God means the rule or reign of God in the entire universe, in the world, and in our hearts. The primary indication of the presence of the kingdom in the world is the transformation of life, both individually and socially. A person enters the kingdom not by saying the right words, but by doing “the will of my Father in heaven.”

The New Testament Gospel according to St. Matthew contains five main sections. Each section consists of stories of Jesus’ life, samples of His preaching and teaching, and a concluding refrain, “When Jesus had ended” (Matt. 7:28, 11:1, 13:53, 19:1, 26:1).¹ The story of Jesus’ birth and the account of His betrayal, trial, and crucifixion stand outside this framework; they introduce and conclude the story of Jesus.

Section one begins with Jesus’ baptism by John, His temptation, and the beginning of His Galilean ministry. The Sermon on the Mount follows; in His sermon Jesus sets forth a new system of ethics, both individual and social, for the kingdom. Throughout the sermon, Jesus contrasts the law, which was given by Moses, with the kingdom, which is present in Himself, showing the superiority of the kingdom. He highlights the contrast with two recurring phrases, “You have heard that it was said to those of old... but I say to you.”

Section two begins with a series of miracles by Jesus, continues with Jesus’ teaching to His disciples concerning mission and suffering, and ends with the refrain (11:1). Section three contains stories that emphasize the difference between the ways of

¹ Biblical citations throughout this document are from the King James Version unless otherwise stated.

the kingdom and the ways of the world and parables on the nature of the kingdom. The refrain is repeated in 13:53 concluding section three.

Section four features further miracles, debates, and conflicts from Jesus' ministry. It concludes with words of counsel directed by Jesus to His disciples about Christian life. The section ends in chapter 19:1.

Section five is set in Jerusalem, and it recounts clashes between Jesus and the religious leaders. In the discourses which follow, Jesus denounces the scribes and Pharisees, teaches of the end times, and tells three parables on judgment. The final refrain occurs in chapter 26:1, and leads into the account of the betrayal, arrest, crucifixion, and resurrection of Jesus.

The Gospel of Matthew concludes with Jesus' command to go into all the world and make disciples, baptizing and teaching them in His name. He leaves His disciples with this assurance: "Lo, I am with you always, even to the end of the ages" (The Great Commission Matthew 28:19-20).

In the Gospel of Matthew, Matthew sought to prove to the Jews that Jesus was the Christ, the fulfillment of the Old Testament prophecy. A recurring statement that occurs in the gospel is, "All this was done that it might be fulfilled which was spoken by the Lord through the prophet".

Matthew has a special interest in the church, which, by the time this gospel was written had become the dominant factor in the lives of Christians. Matthew is the only gospel to mention the word "church."

Matthew has a strong interest in eschatology, in the second coming of Jesus, the end of the age, and the final judgment. Matthew has a great interest in the teaching of Jesus, especially concerning the kingdom of God.

Matthew writes to show that Jesus is the King to whom God has given power and authority to redeem and to judge mankind.

Matthew's distinctive understanding of Jesus as teacher affects his presentation of Jesus as parable speaker. Jesus begins telling parables because His open preaching meets hostility and rejection. In chapters eight and nine, Jesus works ten miracles, which are interpreted by a "servant" citation from Isaiah 53:4: "He took our infirmities and bore our diseases." In chapters eleven and twelve, Jesus is rejected repeatedly by family and opponents, driving Him to a more veiled mode of teaching. This is interpreted by a second servant citation from Isaiah 42:2: "He will not wrangle or cry aloud, nor will anyone hear His voice in the streets." When Jesus begins speaking in parables, this too is in fulfillment of the prophecy "I will open my mouth in parables" (Ps.78:2).

In contrast to Mark, however, Matthew's parables are truly intelligible to the insiders. The disciples have been given "to know the mysteries of the kingdom of heaven." Outsiders do not perceive; the prophecy of Isaiah 6:9-10 about blindness and deafness applies to them, while the disciples do "see and hear." The division between insiders and outsiders is here lacking irony. The role of knowledge, furthermore, is central for Matthew in a way it is not for Mark. This is indicated by the interpretation of the parable of the sower. In the parable itself, Matthew already made the seeds plural rather than singular, and the growth of the seed distributive, "some a hundredfold, some sixty, some thirty." These changes invite a more individualizing interpretation, which

Matthew provides. Now, it is “anyone who hears” the word of the kingdom, and the point of differentiation is “understanding.” The one who hears but “does not understand” has the word taken away. The one who “hears and understands” will yield fruit.

This understanding is the recognition that Jesus is not just another scribe but Lord of the church. Understanding is fundamentally the commitment called faith. Such faith enables the disciples to grasp the significance of Jesus’ teachings. Since Jesus’ presence in the church is mediated by His words, it is also essential that those who hear them in faith understand, so they can pass it on to others. Thus, at the end of this first series of parables, Jesus asked His disciples, “Have you understood all this?” They answer, “Yes.” Then He tells them, “Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.” It is the disciples who are defined in terms of the rabbinic category of the scribe. They are to perform the scribal function for the messianic community, teaching the church what Jesus taught them. They need, therefore, to understand.

As a consequence, the parables of Jesus in Matthew are more than defense weapons in His fight against opponents, and even more than the author’s interpretation of the narrative. They are genuine instruments for teaching the church. Matthew includes some seventeen parables. Three of them come from Mark, four from Q or Quelle (the source shared with Luke), and ten from his own source. They fall into three clusters within the narrative. The first is the secret teaching of the disciples in chapter thirteen. The second occurs in the context of controversy in 18:23-22:14. The third is in the eschatological discourse to the disciples in 24:45-25:46.²

² Luke Timothy Johnson, *The Writings of The New Testament* (Minneapolis, MN: Augsburg Fortress), 1999.

The parables of Matthew 13 reveal “the mysteries of the kingdom” in a threefold fashion. They show that the kingdom is one that emerges suddenly and inexplicably in the world by God’s will. This is expressed by the parables of growth: the mustard seed and the leaven. The kingdom demands a decision for or against it as expressed by the parable of decision: the pearl and the treasure. The kingdom involves judgement since, depending on one’s choice, there is reward or punishment. This is expressed by the parables of judgment: the weeds, and the net with the fishes. The parable of the sower combines all three elements of growth, decision, and judgment.

The parables in chapter 18-22 are dominated by the theme of acceptance and rejection, pointing to the destiny of Jesus and Israel. The parables of the two sons, the vineyard, and the wedding feast all rather transparently indicate the rejection of those who reject Jesus and the transfer of the kingdom to others. But there is judgment for those within the church, as well, as is shown by the denouement of the wedding feast and the parable of the wicked servant: “So also will my heavenly Father do to each one of you, if you do not forgive your brother from the heart.”

The parables in Jesus’ eschatological discourse all center on the theme of judgment in some fashion: the wicked householder, the ten virgins, the talents, the sheep and the goats. These parables are intended for insiders and are understood by them. They by no means only comfort and confirm. They warn those already in the church that their decision for the kingdom requires constant renewal.

The chief consequence of the life and death of Jesus emphasized in the Gospel of Matthew is the coming into being of the universal church of God, the new Israel, in which Gentiles as well as Jews find a place. The Gospel opens with the prophecy that

Jesus is Emmanuel, God with us, and closes with the promise that this same Jesus, now the risen Christ, will be with His disciples, drawn from all the nations, till the end of time. The note of universality, sounded at the beginning in the story of the manifestation of Jesus to the Magi, is re-echoed in the command with which the Gospel closes to go into all the world and make disciples of all nations. The evangelist finds significance in the fact that the ministry of Jesus was exercised partly in 'Galilee of the Gentiles'; and describes Him as God's servant who would proclaim justice to the Gentiles, and in His name will the Gentiles hope. The Christian Church, universal in its membership, is however, no new church. It is the old Israel transformed and widened because of Jesus' rejection by the majority of the Jews. It was to the lost sheep of the house of Israel that Jesus confessed Himself primarily to have been sent, and it was to the same lost sheep that He dispatched His apostles to proclaim the arrival of the kingdom. Greater faith was found in a Roman centurion than in any in Israel, and as a consequence, the places at the Messianic banquet unfilled by the Jew would be thrown open to believers from East to West, while the sons of the kingdom would remain outside. The Messiahship of Jesus had become to the Jews a stone of stumbling, the kingdom would be taken away from them and given to a nation producing the fruits of it. The patriarchs of the new Israel, the apostles, would share in the Messiah's final victory, acting as His co-assessors in judgment, as Jesus makes clear in the words recorded by Matthew in 19:28, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The call to repentance is sounded loudly in Matthew in view of the return of Jesus as Judge of the living and dead. John the Baptist in this Gospel calls Israel to repent in the same words as Jesus, because they stand on the threshold of the Messiah's ministry. At the close of the teaching of Jesus we read the parable of the great assize, found only in Matthew's Gospel (25:31-46). This parable concludes a group of sayings and parables concerned exclusively with the coming of the Messiah in Judgment. By the time the Gospel was written, perhaps in the early part of the first century, part of the divine judgment had already descended upon Israel in the fall of Jerusalem, and the words of 21:41 and 22:7 had indeed been fulfilled.

Many parables peculiar to Matthew such as the tares of the field, the unforgiving debtor, the guest without a wedding garment, and the ten virgins, stress the inevitability and the serious nature of the divine judgment; it is in them that we find constantly repeated the solemn phrases peculiar to this Gospel, the outer darkness, the close of the age, and the weeping and gnashing of teeth. In the perspective of this Gospel, this final coming of the Christ, though absolutely certain, is not pictured as immediate, because as we have seen, the closing pronouncement of the risen Christ implies a period indefinite in duration, during which He is present and exercises His reign in His church, before His final appearance as Judge. It is probable, therefore, that in light of the teaching of the Gospel as a whole we ought to interpret the two very difficult sayings in 10:23 and 16:28 as referring to the exaltation of Jesus to the right hand of God after the triumph of His resurrection, when He entered upon a more extended reign in the hearts of His followers.

Otherwise we are forced to the unsatisfactory conclusion that either they remained unfulfilled and were false prophecies, or that they are not genuine sayings of Jesus.³

In Matthew 25:31-46, the judgment of the nations is the theme of final judgment that reaches its climax as the basis of the judgment in the passage is revealed. The talents given to the servants are identified as love and compassion, living according to the double commandment on the basis of the infinite love and grace received from the Father. In the parables of Enoch, the Son of Man is seen primarily as coming to judge sinners and dwell with the righteous and the elect. As such, He is usually depicted as “sitting on the throne of His glory,” placed there by God to carry out judgment on God’s behalf. “Blessed by my Father” acknowledges that it is the reign of God into which people have been called. The acts of love and compassion mentioned, recalling the advice of Isaiah 58:6-11, are the natural response of the righteous to the Father’s love. The physical and spiritual realities are never really separated. The question of the righteous only emphasizes the spontaneity of their actions, which they do quite naturally as the children of the heavenly Father. The acts of compassion mentioned four times as ultimate examples of the covenant faithfulness are done without discrimination. However, to have done them for “one of the least of these who are members of my family,” that is, for a fellow child of God, is to do it for Jesus Himself. Still, the widest scope should be given to the recipients of this compassion, since one is to imitate the heavenly Father who sends rain and sunshine on both the righteous and the unrighteous. It is only by acts of kindness that one gives witness to the kingdom and leads the unrighteous to respond to the love of the Father. The accursed go into “the eternal fire

³ I. H. Marshall et al., *New Bible Dictionary* (Downers Grove, IL: Inter-Varsity Press, 1996).

prepared for the devil and his angels,” for they have failed to be servants and minister to others.

The conclusion is not another parable, but a truth behind all the parables. The criterion for the final judgment and separation will be the deeds of mercy done to the poor and outcast and therefore to the Son of Man, who declares His solidarity with suffering humankind. The Son of Man then acts out this teaching in the climax of the gospel, with His death and resurrection.

In his previous parables, when He speaks of two persons, He is referring to two types of humanity, the disobedient and the obedient. Here He speaks out more fearfully and with fuller clarity. He does not say that the coming kingdom is compared to this or that, as He has been speaking previously, but now openly shows Himself to be the Son of man, who “shall come in his glory.” If He has, up to now, appeared in a condition of dishonor, now He appears in a different role. He reproaches, He confronts, and He sits upon His throne of glory. He continually mentions glory. For His cross was drawing near, a thing that seemed to be a matter of reproach, so He lifts His hearers up and brings before their sight the judgment seat, with all the world gathered around Him (Matt. 16:27-28).

Jesus rightly promises that the glory of the triumphant one [would follow] after two days in which He would celebrate the Passover and be consigned to the cross, mocked by humanity and given wine and gall to drink. Thus, He will offset with the promised reward the blameworthy actions to follow. He who is to be seen in majesty is the Son of Man (Matt. 4:25-33).

And not in this way only does He make his discourse awesome, but also by showing the heavens opened. For all the angels will be present with Him. They are there to bear witness to the many ways they had served when sent by the Lord for the salvation of humanity. Everything spoken of that day shows that it is fearful. Then “shall be gathered together,” he says; “all nations,” that is, all humankind.

How can He be the Son of Man when He is God and will come to judge all nations? Jesus is the Son of Man because He appeared on earth as a man and was persecuted as a man. Therefore, this person who they said was a man will raise all nations from the dead and judge every person according to Jesus’ works. Every race on earth will see Jesus, both those who rejected Him and those who despised Him as a man. They will see Jesus then, but not everyone in the same way, some will see Him in punishment and others in heavenly bliss. All nations will be gathered together by the angels from the foundations of the world, beginning first with Adam and Eve down to the last person whoever experienced human birth. Jesus will separate them one from another as a shepherd separates the sheep from the goats. Jesus, our Lord, who knows our thoughts, who foresees all human work, and knows how to judge righteously, will separate them according to the merits of each person.

“And he will separate them one from another as a shepherd separates the sheep from the goats” (Matt 25:32). So then, people on earth are intermingled, and not only intermingled in that the righteous live side by side with the wicked, but they are also indistinguishable. Between the righteous and the wicked there is no apparent difference. Even as in the winter you cannot tell the healthy trees apart from the withered trees; but in spring you can tell the difference, so too each person according to his faith and his

works will be exposed. The wicked will not have any leaves or show any fruit, but the righteous will be clothed with leaves of eternal life and adorned with the fruit of glory. In this way they will be separated by the heavenly shepherd and Lord. The earthly shepherd separates animals by their type of body, whereas Christ separates people by their type of soul. The sheep signify righteous people by reason of their gentleness, because they harm no one, and by reason of their patience, because when they are harmed by others, they bear it without resistance. He refers to sinners as goats, however, because these vices characterize goats: capriciousness toward other animals, pride and belligerence.

“And he will place the sheep at his right hand but the goats at the left” (Matt. 25:33). When someone is brought into the presence of a king or a judge, on the very spot where he is ordered to stand, he will learn whether he has been brought in because of the good he did or the evil. If he has been brought in because of the good he is immediately made to stand close; if because of the evil, he is ordered to stand at a distance. God too, will place the righteous at His right hand but the goats at the left. Each one will know what his merits are then and there. When judgment is passed, the punishment of shame will follow. Jesus will justly place the righteous at His right hand, because they never knew the left side; He will justly place the wicked at the left, because they never wanted to know the right side.

Jesus commended them for doing what was right. He reveals how great is his bond of love for them and has been from the beginning. “Then the king will say to those at his right, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world’” (Matt. 25:34-40). To what other blessedness could this blessedness be compared? To be blessed of the Father! Why were they counted worthy of

such a great honor? “I was hungry and you gave me food, I was thirsty and you gave me drink.” What honor! What blessedness!

Jesus did not say “take” but “inherit” as one’s own, as your Father’s as yours, as due to you from the first. “For before you were,” he says, “these things had been prepared and made ready for you, because I knew you would be such as you are” (Matt.25:34).

Why did Jesus not address those at his left? Because Jesus is always more willing to praise than to denounce. For Jesus gives good things to those who are good according to His intentions because He is good; but to those who are bad, He reluctantly gives bad things against His intentions because He is a judge. If indeed Christ delighted in the punishment of sinners, He never would have delivered Himself up for them. “Come, O blessed of my Father,” he says, “inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). You who sowed one seed on earth will deservedly have a hundred-fold in heaven. Indeed, the kingdom of heaven has not been created according to what human righteousness deserves but according to what God’s power can prepare. “I was hungry, and you gave me food; I was thirsty, and you gave me drink.” Jesus points out many other acts of mercy.

Then in order that you may see in another way also the justice of the sentence, He first praises those who have done right: “Come, O blessed of my Father inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food,” and all that follows. Note that the judgment is in effect made by their fellow servants. This has happened before, when the virgins are judged by the virgins and in the case of the drunken and gluttonous servant who was judged by the faithful servant. It happened once again in the case of the man who buried his talent, [who was

judged] by the actions of those who produced more. This is said to bring them to the point of answering, “When did we see you hungry?”

This can also be said of teachers who gave the food of learning to those hungry for righteousness, so they might be fed and grow healthy in good actions; and to those who administered the drink of truth to those thirsty for knowledge of God. Those whose teaching in the Word certainly feeds those who baptize in the Holy Spirit, offering refreshment to those who are strangers in the world. For all souls are truly strangers on this earth who can say, “For I am your passing guest, a sojourner, like all my fathers.” Preaching the word of faith, they welcome souls from the spreading of error and make them fellow citizens and family members of the saints. They welcome Christ Himself and clothe, by teaching righteousness, those who are naked and even without a garment of righteousness. As is written: “Put on, then, compassion, faith, peace and kindness.” That is to say, they clothe Christ and baptize them in Christ, as is written: “For as many of you were baptized into Christ have put on Christ” (Gal. 3:27).

In the same way, we have woven a garment for the cold and shivering Christ. We have received the fabric of wisdom from God that we may impart knowledge to some and clothe them with “compassion, chastity, kindness, lowliness” and the other virtues. All these virtues are the spiritual garments of those who have listened to the words of those who teach these virtues, according to he who says, “Put on, then, compassion, kindness, lowliness, gentleness” and so forth, more so Christ Himself, who is all these things to the faithful, according to he who said, “Put on the Lord Jesus.” Therefore, when we have clothed with garments of this type, “one of the least of these” who believe in Christ, we have apparently clothed the Lord Himself, so that the word of God in the world will not

go naked. We must also welcome the Son of God who became a stranger and the members of His body who are strangers in the world, untainted by all mundane actions, even as He says about Himself and His disciples: “They are not of the world, even as I am not of the world” (Jn. 17:16). And Christ asks the Father to permit them to be with Him where He is: “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory...” (Jn 17:24).

He who visits the sick and those languishing with the disease of earthly vices, who heals them with medicine of good doctrine, heals Christ in them. Even as Christ is healthy in souls that are healthy, He is ailing in souls that are ailing. He is also the one who comes to those who have gone down to the world of the dead alive and are doing infernal work, that is, those in prison and under guard of the devil. As scripture says, “Let them go down to the world of the dead alive.” Coming through His word, He leads them out of that infernal prison and frees them from the guard of the devil. They give thanks to Him, saying, “O Lord my God, I cry to you for help, and you have healed me. O Lord, you have brought up my soul from the world of the dead” (Ps. 30:2-3).

In Matthew 25:31-46 we are led into the drama of the last judgment. We know it as the parable of the sheep and goats. The principal characters in this drama are the Son of Man accompanied by the angels, the king, the king’s father, and the king’s brothers. Since the king’s father is definitely God, we suppose that the king represents Jesus. The phrase “all the nations” (v. 32) has been the occasion of much controversy. Who are the subjects of the judgment imposed? By “all the nations” are we to understand all mankind, both Christian and non-Christian? Or should we limit the phrase to Christians only? If non-Christians are included in the judgment, should unbelieving Jews also be listed

under this category? Is there any indication that the Jews were excluded? Elsewhere in Matthew the Greek word *ethne* and cognate words refer to the Gentiles in making a distinction between Jews and the pagan world (4:15; 5:47; 6:2; 10:5; 12:18, 21; 18:17; 21:43; 24:14). If then “all nations” means the Gentile world as distinguished from the Jewish, Jesus would be setting the Gentile world as distinguished from the Jewish, Jesus would be setting forth a test of character that would be applicable to the Gentiles who have not heard of him but at the same time would not be applicable to the Jews because they had a higher degree of revelation from God. This would mean that pagans can be accepted on the basis of Christlike love to people rather than faith in Christ. It seems much better for us to take the phrase “all the nations” in its comprehensive meaning. Thus, the parable shows that the standard of judgment is related to the way in which all people respond to the revelation of truth in Jesus Christ.

The scene before us is not a trial but a judgment. The facts to determine who is guilty or not guilty have already been considered. The assembling of all the nations before the Son of man who sits on his regal throne is for the purpose of pronouncing sentence. There is a separation at the judgment. This separation is compared to the way a shepherd separates his sheep from his goats. The Syrian sheep were usually white, but the Syrian goats were black. When the combined flock came home at night, it was easy for the shepherd to make a division without making a mistake. With this same sureness there will be a separation of mankind. The sheep secure a position of honor on the right hand of the king while the goats have a place of dishonor on the left hand of the king.

Years before, the prophet Ezekiel had spoken about God’s judgment of his people and has compared Israel to sheep (34:17-24). He did not speak of a discrimination

between sheep and goats, but a separation between sheep and sheep, rams and he-goats. He distinguished between fat sheep and lean sheep.

Those in the parable who obtain the position on the right hand of the king are congratulated. The striking feature of the basis for the blessing is not found in abstinence from certain sins, repentance for sins committed, confession of faith in Christ, pursuing a moral life, acceptance of the right doctrine or creed, membership in the right church, or possession of charismatic gifts. The basis is conduct expressive of the Spirit. Jesus said, “I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me” (vv. 35-37).

We are not to infer that only actions will determine judgment and that belief in Christ is not essential. The kind of love demonstrated here springs from faith. Actions will be accepted indicating personal relation to Christ. It is personal relation acted out in life that will fix eternal destiny. An occasional philanthropic act can by no means become a substitute for living faith.

The love for humanity demonstrated here is the fruit of genuine religion. In the Sermon on the Mount Jesus taught, “you will know them by their fruits” (7:16). In his farewell discourse to his disciples Jesus also said, “By this all men will know that you are my disciples, if you have love for one another” (John 13:35). The mark of our faith and confession is what we have ultimately manifested in our relation to others. If our conduct is Christlike, we indeed prove to ourselves and to the world that we are the disciples of Christ. According to the Standards of the world, feeding the poor, being hospitable to strangers, clothing the naked, visiting the sick, and sharing in the loneliness of prisoners

are not marks of distinction that lead to fame and success. The presence of these concerns for humanity says to the secularizing, materializing, and paganizing forces of life today that life has spiritual foundations.

It comes as a great surprise to the righteous in the parable when they learned that they had done all of these things for the king. They were curious to know when they performed this service for him. The king replied, “Truly I say to you, as you did it to one of the least of these my brethren, you did it to me” (v. 40). The answer of the king brings out clearly the solidarity of Christ and his people. He and the brothers represent many, but they are altogether one. Help given to one is help given to all and above all the head. Jesus identifies himself with his people. What is done to or for his people will be done for him.

Service for the brothers is service for Christ, but who are the brothers in the scene? It appears that they are above judgment, and in a certain sense are judges themselves. Apparently, they are not in the camp of the righteous or the wicked in the parable. They are the objects of neglect by one party and the object of kindness by the other party. Three possible explanations have been suggested concerning the identity of the brothers. (1) Some say that they were all the sick, homeless, and distressed. (2) Others maintain that they were the disciples of Jesus. (3) Still others contend that they represent the Jews. If the first view is accepted, we suppose that the nations will be judged by the way that they treat displaced persons, prisoners, and the sick. If the disciples were the brothers, then we have a meaning similar to Mark 9:41: “For truly, I say to you, whoever gives you a cup of water to drink because you bear the name of Christ, will by no means lose his reward.” If we are to understand that the Jews were the brothers, then this

becomes a warning to the nations not to mistreat the Jews who have rejected the gospel. Probably all that Jesus meant was common humanity.

The wicked in the parable, represented by the goats at the left hand of the king, were just as much surprised with their sentence of alienation as the righteous with their congratulations. Both the good and the bad discover that the estimate of their conduct by the king is somewhat different from their own, and they are surprised at the evaluation set before them. The righteous did not conceive of their benevolent deeds as having any relation to the king, nor did the wicked know that their neglect in service was a neglect of the king. Ordinarily we think of sin as doing something that is wrong. In the parable we see that sin is a failure to do what is right. The wicked are judged by what they did not do. They failed to serve their fellowmen. Their own choice put themselves outside the pale of God's blessing. The kingdom of God comes with definite claims upon man. To ignore those claims is to reject the kingdom and be on the side of the enemy and alienation. The loss is irreparable. Failure to serve fellowmen is failure to serve Christ. "Whoever knows what is right to do and fails to do it, for him it is sin" (James 4:18).

The test of belonging to Christ is whether we are doing what Christ would have us do. Those who have deluded themselves into thinking that they were following the teachings of Christ will be shocked by their rejection at the termination of the age. They will expect praise, appealing to their spiritual gifts of preaching, counseling, administrative performance, and the like. Precious as their skills in these areas might be, there is still the possibility of hearing the verdict, "I never knew you."

Outward expression, no matter how fervent, is almost worthless without inward love, loyalty, and devotion to God's will. True religion is not easily distinguished from

the counterfeit until it is put to the test. The real proof of genuineness is action. But if the aim of the acts is to satisfy personal pride and praise from men, the moral and spiritual quality ceases to exist. Right desire must issue in right deeds, but the best of deeds without a right desire are nearly worthless.⁴

These are the last words of Jesus' last discourse, a climatic point to which Matthew has carefully built. These words follow six parables and warnings about living responsibly so as to be ready for the coming of the Son of Man. Matthew reverts to the actual coming already pictures in 24:29-31. This scene is unique to Matthew. It is not parable but an apocalyptic drama. Parables begin with familiar worldly scenes, which then modulate into a new dimension of meaning. This scene, in contrast, begins with another worldly depiction of the coming of the Son of Man with angels and the gathering of all nations before his throne, and modulates into affirmations of the ultimate importance of ordinary worldly deeds. While the evocative imagery cannot be reduced to a list of topics, Matthew has composed and located it so that several Matthean themes converge in this final scene.

The Two Kingdoms

The Son of Man, who comes at the end, is identified as the king who sits on his glorious throne and who admits the righteous to the final kingdom of God. This is the triumph of the kingdom represented throughout the Gospel by Jesus as the alternative to the worldly demonic kingdom represented by his opponents. This negative counter kingdom is also represented in the imagery of the last judgment; the counterpart of the

⁴ Taylor Clarence Smith et al., "The Parable of the Sheep and Goats," *Source: Foundations* 19, no. 3 (July-September 1976): 205-222.

kingdom prepared from the foundation of the world is the eternal fire prepared for the devil and his agents. The two kingdoms that are confused and interwoven in the ambiguities of history now stand disclosed at the end of history. There are only these two kingdoms. The Son of Man with his angels, the blessed righteous, and the kingdom of God prepared from eternity stand on one side; the devil and his angels, the accursed, and the destiny prepared for the devil and his own stand on the other. The kingdom of God is disclosed as the only true kingdom; in this final scene, kingdom language is not used of Satan's realm. The eschaton struggle of the two kingdoms is only penultimate ultimately only God is King.

Christological Basis

A number of Christological titles important throughout Matthew converge in this scene. Jesus is pictured as the Son of Man who has God for his Father thus an implicit Son of God Christology is present here also. He is called "king" which connotes Messiah and Son of David in Matthew (1:1-2:2; 21:4-9) and is called "Lord" (25:37, 44). He is the messianic shepherd who cares for the sheep and the judge who makes the final separation between sheep and goats. Even as "the one who comes" Jesus fills a Christological role that was anticipated by various figures in the preceding parables who "come" for a judgment scene.

Thus, the scene is through and through Christological. For Matthew, this Christology, and not a general humanitarianism, validates the ethic of love and mercy that becomes the eschatological criterion of judgment. This text cannot be used

legitimately for biblical “support” for a general humanitarian ethic without coming to terms with the Christology and apocalypticism in which it is inextricably embedded.

The Primary of Ethics

Like the New Testament in general, Matthew has been very restrained, despite his apocalyptic orientation, in picturing what actually transpires when the Son of Man comes. This is the only scene with any details picturing the last judgment in the New Testament. To the reader’s surprise (ancient and modern), the criterion of judgment is not confession of faith in Christ. Nothing is said of grace, justification, or the forgiveness of sins. What counts is whether one has acted with loving care for needy people. Such deeds are not a matter of “extra credit,” but constitute the decisive criterion of judgment presupposed in all of vv. 23-25, and the “weightier matters of the Law” of 23:23.

Jesus had taught that self-giving care for others is the heart of the revealed will of God in the Torah and its hermeneutical key. The messianic king has lived out his teaching that his kingdom consists of service to others. The same word translated “minister” recurs here as the final summary of the deeds performed by the righteous and neglected by the condemned.

All of this is clearly the major thrust of this scene. The particular Matthean meaning, however, has been disputed from earliest times. The large number of interpretations can be reduced to two issues and their variations. (1) Who are “all the nations” and (2) who are “the least of these who are my brothers and sisters?” (1) The major issue with regard to the “nations” is whether they (a) represent all the people of the earth, so that this is a picture of universal judgment, or (b) only a small group (Gentiles,

Christians). (2) The major issue concerning the “least of these” is whether they are (a) the world’s needy generally or (b) specifically Christians or Christian Missionaries.

The fundamental thrust of this scene is that when people respond to human need, or fail to respond, they are in fact responding, or failing to respond, to Christ. Yet this turns out to be a surprise to both groups. Those who provide food, drink, clothing, shelter for the needy and visit the sick and imprisoned respond entirely on the basis of the needs of “the least of these” and are surprised to learn at the judgment that there was a deeper dimension to their acts of human compassion. Thus, the needy brother or sister is not restricted to Christians or missionaries but any person whose need calls for a response. If a form of this story goes back to Jesus, this was its original meaning; if composed by Matthew this “universal” meaning is its primary level, which is not obliterated by other applications.

However, Matthew focuses this general point on the reception of Christian missionaries, so that one concrete instance of the criterion of judgment would be whether the Gentiles to whom Matthew’s church is carrying on a mission have supported or hindered the missionaries. This, indeed, fits with Matthean statements elsewhere, where Christ is met in the “little ones” he sends out as missionaries, and those who give them a drink of cold water are responding to Christ himself. In Matthew’s social setting, his apocalyptic language addresses those who experience themselves as outsiders rejected by the powerful of this world and encourages them with pictures of the grand reversal at the eschaton. Matthew focuses the general meaning to fit the situation of his community in particular. Yet even strictly historical exegesis makes clear that this judgment discourse is not intended to give instruction on abstract themes, but functions as an address to the

implied reader. Here as elsewhere in the five discourses, Jesus speaks past the characters in the story who become transparent to the Christians of Matthew's church. Like the preceding six sections, the scene encourages and warns the Christian reader that what will count in the judgment are deeds of love and mercy performed for the needy. Although the apocalyptic scene may picture "all the nations" and their treatment of Christian missionaries, the actual address is not to the nations, but to the Christians themselves. The scene does not picture Gentiles who are condemned for failing to minister to Christians or Christian missionaries. For the implied reader, "the problem in view is not opposition to mission but rather the more general one of endurance to the end, it is Christians who are enjoined to humanitarian service."

Matthew says Jesus assured his disciples that, after everyone had heard the Good News, their reaction to it would be as clear to God as is the difference between a sheep and a goat to a shepherd [vv.32, 33]. The righteous are righteous because they've made the right choice of turning to God for their needs, that is, repented. They're so accustomed to their choice that they scarcely notice how their neediness allows them to be moved by other people's needs [vv.34-39]. The Son of Man will remind them that, when they began to believe in God's care for them. They also began to see the needs of the rest of God's children {v.40}. But those who never feel it's necessary to turn away from their selfishness will see self-interest as natural. They won't notice others' needs because they'll have taught themselves to care only for themselves [vv.41-45]. They will go off to eternal punishment, but the selfish aren't penalized by some outside force. They are allowed to damn themselves to eternal self-absorption. The right, or righteous, choice is to accept the gift of eternal life [v.46].

Although this final parable of Matthew does not appear elsewhere in the New Testament and gives evidence of his own special language and theological interests (e.g. the kingdom of the Father contrasted with the Kingdom of the Son of Man), it preserves a theme that is found throughout the gospel tradition: that the decisions made by men now in relation to Jesus are determinative of their destiny in the age to come.

The Son of Man appears here as judge, which is his traditional role in the apocalyptic view. All the nations are judged, not merely Israel. They are separated into the sheep and the goats; i.e. into those who are or are not worthy to enter the Father's kingdom. The criterion for their separation is whether they have performed acts of mercy toward the least of these my brethren. Some interpreters think this phrase meant originally the disciples, who were to be received in Christ's name, but it is more likely that the parable now is extended to include all mankind. My brethren's meaning is all human beings who are in need. To receive such a one is to receive Christ; to refuse to aid such a one is to refuse Christ. The surprising element in this parable-like description of the judgment is that those who are welcomed into the kingdom have no consciousness that the acts of mercy they performed had any relationship to Christ, much less to their eternal destiny. They acted because their fellow man was in need, not in order to earn a reward or to merit admission to the kingdom.⁵

With the Ministry of Presence project being developed in the church, those who are responding to the call for assistance will be the sheep in Matthew 25:32-46 who fed the hungry, gave drink to the thirsty, took in a stranger, visited the sick, clothed the naked, and came to those in prison. Their ultimate reward is the gift of eternal life.

⁵ Laymon M. Charles, *Interpreter's One Volume Commentary on the Bible* (Nashville, TN: Abingdon Press, 1971), 639-640.

Eternal punishment is the reward for those who did not do these things. Jesus said, “if you did this to the least of these, you did it to me.” This project will provide counseling, recovery material, recovery workshops, seminars, AA and CA meetings, recovery dynamics, referrals for those needing medical assistance and professional counseling, along with prayer, Bible study, and a health and wellness program. Contact information will be available for those looking for someone to talk with about their problems. Great efforts will be made to meet the needs of people who have nowhere to go and no one to turn to for help.

The mission of the African Methodist Episcopal Church is to minister to the spiritual, intellectual, physical, emotional, and environmental needs of all people by spreading Christ’s liberating gospel through word and deed. At every level of the Connection and in every local church, the African Methodist Episcopal Church shall engage in carrying out the spirit of the original Free African Society, out of which the AME Church evolved. That is: to seek out and save the lost, and serve the needy through a continuing program of (1) preaching the gospel, (2) feeding the hungry, (3) clothing the naked, (4) housing the homeless, (5) cheering the fallen, (6) providing jobs for the jobless, (7) administering to the needs of those in prisons, hospitals, nursing homes, asylums and mental institutions, and seniors citizens’ homes; caring for the sick, the shut-in, the mentally and socially disturbed, and (8) encouraging thrift and economic advancement.

The mission statement and the periscope in Matthew 25:31-46 will help in the development of this D-Min project. Most of these programs are already in operation this researcher started in the ministry by visiting the sick and shut-ins, and this ministry still

operates wherever the researcher is sent. In his former church, the researcher had a prison ministry, a food pantry, and snack pack program; he had a couple of young men fall on hard times and gave them some assistance after hearing their problems. They came needing someone to talk to and he was in his office. When they saw his car in the parking lot, they rang the doorbell and he let them in, not knowing what kind of background they had or their intentions. After hearing their story, the researcher took them into the food pantry and gave them a couple bags of groceries and a few dollars for their troubles. They joined the church the following Sunday. Since then, other people donated money and food items to support the food pantry and snack pack program. In November 2017, the researcher was given a new charge and now has to develop these programs in the new church. By preaching the gospel, feeding the hungry, clothing the naked, housing the homeless, cheering the fallen, providing jobs for the jobless, administering to the needs of those in prisons, hospitals, nursing homes, asylums and mental institutions, and seniors citizens' homes, caring for the sick, the shut-in, the mentally and socially disturbed, and encouraging thrift and economic advancement he and the church will be responding to the judgment call in Matthew 25:31-46 and their reward will be the gift of eternal life.

The next chapter will present some historical facts relating to drug use and drug users in the United States and other nations and will tie in with the doctoral project "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction." Quotes will be included from various articles, book reviews and editorials on history during the nineteenth and twentieth centuries. It will show how the employment problems of individuals with histories of drug addiction are being addressed. Also, it will show an empirical study of personal histories and

processes in hard drug addiction. In addition, it will show the effects of substance use disorder on the workplace as well as social problems with drug addiction. Finally, it will conclude with a brief recommendation regarding how to address the problem of addiction.

CHAPTER THREE

HISTORICAL FOUNDATIONS

This chapter will present some historical facts relating to drug use and drug users in the United States and other nations and will tie in with the doctoral project “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction.” Quotes will be included from various articles, book reviews and editorials on history during the nineteenth and twentieth centuries. It will show how the employment problems of individuals with histories of drug addiction are being addressed. Also, it will show an empirical study of personal histories and processes in hard drug addiction. In addition, it will show the effects of substance use disorder on the workplace as well as social problems with drug addiction. Finally, it will conclude with a brief recommendation regarding how to address the problem of addiction.

History, by definition, is a branch of knowledge dealing with past events, specifically a continuous systematic narrative of past events as related to a particular people, country, period, person, etc., usually written as a chronological account (e.g., chronicle: a history of France; a medical history of patient). It can also be described as the aggregate of past events; the record of past events and times, especially in connection with the human race; a past notable for its important, unusual, or interesting events (e.g., a ship with a history). History may comprise acts, ideas, or events that will or can shape the course of the future; immediate but significant happenings (e.g., firsthand observers

of our space program see history in the making); a systematic account of any set of natural phenomena without particular reference to time (e.g., a history of the American eagle); and a drama representing historical events (e.g., Shakespeare's comedies, histories, and tragedies).

There is a lot of confusion about what drug addiction (also called substance use disorder, or SUD) actually means, even though it is a problem that affects millions of Americans from all walks of life. The National Institute on Drug Abuse (NIDA) defines drug addiction as a chronic brain disease and one in which relapses are very common.¹ It is not, though, a sign of weak moral character or lack of willpower. What might start as a choice to try a drug (as a legitimate prescription or recreationally) can result, over time, in someone losing the ability to choose not to take it and becoming addicted.

Biblically, it is a narrative or chronological record of significant events (Genesis 2:4; story, NEB; account, NASB, NIV; generations, KJV, RSV). The Hebrew word translated as history literally means "genealogy."² Genealogy is a list of a person's ancestors that normally contains the members of each generation in succession. When compiled in the form of a "family tree," it begins at the bottom with the root stock from which the family came, then advances and branches out as the "tree" grows. When the genealogy records descent from ancestors by generations, the originating stock is listed first and all subsequent descendants are derived from it.

¹ National Institute on Drug Abuse, "Understanding Drug Use and Addiction," accessed 2018, <https://www.drugabuse.gov/publications/drugfacts/understanding-drug-use-addiction>.

² Herbert Lockyer, *Nelson's Illustrated Bible Dictionary* (Nashville, TN: Thomas Nelson Publishers, 1986).

All manner of substances has been used by Americans throughout history.

Colonial residents and their predecessors relied on derivatives of natural substances to cure ailments, increase sexual potency, relieve pain and provide pure pleasure. Until the late 1800s, abstentionists and prohibitionists had a relatively easy task in identifying their targets for attack since tobacco users were conspicuous in their enjoyment. Alcoholic beverage drinkers could be found in every saloon, and alcohol was served openly in homes and at social gatherings. Even opium dens of the west coast were well known, and opium could be purchased readily, free from state or federal government controls.

Throughout the twentieth century, physician-prescribed medications, once used for legitimate treatment, came into use as alternatives to “illicit” substances. Children inhaled glue and aerosols. Students, housewives, and truck drivers found a new way of life through consumption of prescribed and black-market sedatives and amphetamines. LSD-25 was joined by DMT, psilocybin mushrooms, nutmeg, morning glory seeds, peyote, mescaline, animal tranquilizers (PCP), and sundry combinations of capsules and tablets. Descendants of the Haight-Ashbury counterculture looked for new hallucinogens not yet outlawed by state and federal legislatures.

In short, the variety of twentieth century substances with potential for abuse confounded every abolitionist and or prohibitionist effort. Additionally, the crazy-quilt patterns of new legislation reflect that confusion.

The resourcefulness of those determined to get high was remarkable. When one hallucinogen was outlawed, another took its place. With law enforcement agencies concentrating on dealers of marijuana and hashish and putting more energy into locating users and sources of heroin, the “weekend” alcohol drinker soon had an opportunity to try

smoking marijuana, found that he liked it, and often substituted it for alcohol at social occasions. Younger Americans came to have increasingly easier access to “black market” marijuana, cocaine, prescription drugs, and animal tranquilizers.

People with addiction cannot abstain, stop their drug-seeking behavior, or control cravings without getting help. They compulsively need to use, regardless of the damage the addiction is causing in their lives physically, mentally, emotionally, educationally, socially, spiritually, and financially. Treatment is often necessary because the disease typically gets progressively worse and can even lead to disability or premature death. In fact, according to NIDA, using tobacco products is the number one preventable cause of disease, disability, and death in the U.S. Complicating matters, there are many types of drugs that people can become addicted to, and each has its own way of affecting the body, including its own unique withdrawal symptoms. Commonly abused substances include not just illicit drugs, but also some prescription medications such as opioids (like oxycodone and hydrocodone), stimulants (such as cocaine and dextroamphetamine), and depressants (including benzodiazepines and barbiturates).

These drugs may at first be prescribed for medical reasons, then later misused or taken without a prescription. Still others become addicted to over-the-counter medications like cough or cold syrups and sleeping pills that are readily available, all of which are legal drugs. Other commonly abused drugs include hallucinogens, inhalants, sedatives, hypnotics, cannabis (marijuana, for non-medical purposes) alcohol, and as mentioned above, tobacco.

The reason substance use disorders are so hard to understand, and treat is that, over time, drug abuse can change the thoughts in the brain, and those changes can persist

even after stopping the drug and going through detoxification, or “detox.” Some drugs activate the brain’s reward system in such an intense way that a person can start to ignore activities they once enjoyed as they seek the intense pleasure or “high” the drug gives, driving them to keep using. Cocaine and methamphetamine are good examples of this. When a drug user experiences the feeling of intoxication, it can affect their thinking, judgment, emotions, and behavior, and can lead to breathing problems, seizures, coma, or even death. The brain can adapt to produce less dopamine (the neurotransmitter that controls the body’s reward and pleasure centers); the result is that the addict needs an ever-larger dose to experience the same high. Still other drugs, such as marijuana and heroin work to dupe the brain into believing they are brain chemical messengers known as neurotransmitters. It is important to understand that not everyone who tries a drug of abuse becomes addicted. Several factors are involved, including one’s biology (which includes family history and physiology), environment (whether friends and family use illicit drugs) and developmental stage (adolescents are particularly vulnerable because their brains are still developing).

All drugs have the potential to be addictive, but, in general, addiction to cocaine, methamphetamine and heroin can happen more quickly with fewer doses. Drug use is very common:

- Nearly twenty-five million Americans were illicit drug users in 2013, according to the National Survey on Drug and Health (NSDUH),³ which came out in 2014.
- That same report shows that an estimated 21.6 million Americans ages twelve and older had a substance use disorder in the previous year, meaning an addiction to drugs or alcohol.

³ Nora D. Volkow, *National Survey on Drug Use and Health* (Rockville, MD: U.S. Department of Health and Human Services, 2014).

Depression and other mental health issues play an important role in the prevalence of drug addiction; many people have both SUD and mental health issues (known as *co-occurring disorders*). In other cases, people who become addicted to a type of substance abuse may go on to experience one or more symptoms of a mental health problem such as an anxiety disorder, depression or psychosis, or what is known as a substance-induced mental disorder, or (SUD). SUDs can be mild, moderate, or severe, depending on the number of symptoms. The more symptoms, the greater the severity of the drug addiction. Many illicit drugs, but not all, produce withdrawal symptoms. Those that do include opioids, sedatives, hypnotics (such as LSD), and anxiolytics (drugs to treat anxiety).

Tobacco products, stimulants, and marijuana have less apparent withdrawal symptoms, according to the fifth edition of the *Diagnostic and Statistical Manual of Mental Disorders*, but they still cause withdrawal. When people are addicted to a substance, it means in part that they have built up a tolerance to the drug; cravings make quitting extremely difficult, which is one of the reasons stopping a drug should be done under medical supervision. The first step, detoxification, is often done with the help of prescription medication to make the process more comfortable, but counseling is also needed to prevent the relapses that are common with this disease. Unfortunately, millions of addicts who could benefit from care at a specialty facility like a rehabilitation center do not receive it, according to the NSDUH. For those who are addicted to two or more substances (called a *poly-drug addiction*), treatment providers need to consider every substance a person is using when creating a treatment plan. These professionals can evaluate symptoms and make an accurate diagnosis that will help the recovery process begin.

The use of drugs and alcohol is an attempt to ease the burden of facing difficult problems in a person's life instead of addressing their problems by finding a solution for them. Certainly, many who use drugs and alcohol cannot cope with life's challenges and look to escape reality for a false sense of satisfaction or the false hope that their troubles have disappeared. One common trait of addiction is denial. Denial is the setting aside of hurtful emotions and painful memories. Attitudes about emotion are tied to childhood and family values. Household rules, favoritism and improper disciplines as well as peer pressure can also lead to drug addiction. The church must understand developmental spirituality and how a child's home is a place of spiritual growth that can affect spiritual health. Many church members of all denominations have some kind of addiction that has gone unnoticed and not been addressed by the church. Some churches allow recovering addicts to meet at the church for AA (Alcohol Anonymous) or CA (Cocaine Anonymous) meetings, but on a personal level, there are no programs being developed for the addict seeking spiritual guidance or help to overcome and recover from their addiction. If the church neglects to help those who are in that type of need, what good is the church doing, especially if its mission statement includes helping the needy? Jesus said, "If you do this to one of the least of these you are doing it to me" (Matt. 25:40).

American opinion has always included some opposition to the non-medical use of any drug including alcohol and tobacco. From colonial times through the Civil War, abstentionist outcries against alcohol and tobacco sporadically provoked prohibitory legislation. One eighteenth-century pamphleteer advised against the use of any drink "which is liable to steal away a man's mental faculties, render him foolish, irritable, uncontrollable and dangerous." Similarly, one nineteenth-century observer attributed

delirium tremens, perverted sexuality, impotency, insanity, and cancer to the smoking and chewing of tobacco.⁴ Despite such warnings, alcohol and tobacco use took deep root in American society. De Tocqueville noted what hard drinkers the Americans were, and Dickens was compelled to report that “in all the public places of America, this filthy custom [tobacco chewing] is recognized.” Nevertheless, the strain in our culture opposed to all non-medical drug use persisted.

In the study, “Addressing Persistent and Intractable Employment Problems in Individuals with Histories of Drug Addiction,” most of the individuals who participated in the study were chronically unemployed and showed no signs of gaining stable employment.⁵ These individuals had progressed well into adulthood, yet all were unemployed at the start of the study. Over ninety percent reported that they had been unemployed for most of the three years preceding intake, and most reported that they had not been seeking employment. Unemployment for these individuals nearly seems to be a way of life. Like other individuals who have been treated in the Therapeutic Workplace,⁶ all of the individuals in the study by Dillon had characteristics that are considered serious barriers to employment.⁷ Virtually all had criminal histories, some lacked basic skills,

⁴ William Link, *Facts About Drug Abuse - Participant Manual* (Gaithersburg, MD: The National Drug Abuse Center for Training Resource and Development, 1978).

⁵ Erin M. Dillon, “Addressing Persistent and Intractable Employment Problems in Individuals with Histories of Drug Addiction,” *Substance Use and Misuse* 39, no. 13-14 (2004).

⁶ K. Silverman et al., “A Reinforcement-Base Therapeutic Workplace for the Treatment of Drug Abuse: Six-Month Abstinence Outcomes,” *Experimental and Clinical Psychopharmacology* 9, no. 1 (2001).

⁷ A. Brown, *Beyond Work First: How to Help Hard to Employ Get Jobs and Succeed in the Workforce* (New York, NY: Manpower Demonstration Research Corporation, 2001).

and all had persistent heroin addictions. All the individuals in the study were offered traditional job counseling; yet less than one percent attended those sessions.

The Therapeutic Workplace is designed as a maintenance intervention. Although the duration was originally selected to maintain abstinence and prevent relapse to drug use through long-term, salary-based abstinence reinforcement, the duration may also be important to ensure long-term employment. There was good evidence that the Therapeutic Workplace can be effective in promoting and maintaining employment; however, it is not yet clear which aspects of the intervention are critical to achieve this outcome.⁸ Most of the employment interventions and relevant research for unemployed individuals with long histories of drug addiction have focused primarily on interventions designed to initiate employment quickly. These interventions focus on teaching interviewing skills, resume building, and job search strategies. For individuals who are relatively well equipped for the world of work, these interventions are probably suitable.

However, for many chronically unemployed individuals like the ones in the Dillon study, who lack everything from motivation to work to social skills needed to succeed in the workplace, much more intensive interventions will probably be required. Programs of research to develop and evaluate intensive and possibly long-term employment like the Therapeutic Workplace will probably be required in order to succeed with chronically unemployed and drug-addicted individuals, many of whom have some of the most persistent and intractable employment problems in our society.

For Americans, the past fifteen-year period is not the first experience with a resourceful multi-drug culture. Our European forebears, fifteenth, sixteenth, and

⁸ K. Silverman et al., "The Therapeutic Workplace Business: A Long-Term Treatment for Drug Addiction and Chronic Unemployment," *Drug and Alcohol Dependence* 66, no. S165 (2002).

seventeenth-century explorers, traders, and conquerors, were open to the pleasures and products of the new worlds.

The European explorers from Columbus found other [in addition to alcohol] mind-affecting drugs and brought them with them. Tobacco was discovered on Columbus' first voyage. Cocaine was found in large areas of South America. Caffeine and LSD-like drugs were found scattered all over the world. The Europeans not only adopted nicotine and caffeine and spread their use globally, but they also imported opium. In a remarkably short space of time, Western Europe was converted from an alcohol-only culture to a multi-drug culture.⁹

Tobacco was first introduced to Europeans by American Indians. Sailors tried and adopted the practice, both smoking the leaf and chewing it, and brought tobacco home to England. Where a habit could be found, a prohibitionist was not far behind.

In 1575, the Catholic Church in Mexico passed a regulation forbidding smoking in church. In 1642 and 1650, Papal edicts against the use of tobacco were issued. The European states, Constantinople, Japan, and Russia all had anti-tobacco laws, but the practice continued against all opposition. Russia's Czar Michael Feodorovitch, first of the Romanoffs, in 1634 pronounced a penalty that tends toward overkill: "Offenders are usually sentenced to slitting of the nostrils, the bastinado, or the knout," a visitor to Moscow reported. However, the visitor noted, tobacco was a premium commodity in Moscow, and smokers would pay any price for the precious leaf.¹⁰

⁹ Edward M. Brecher, *Licit and Illicit Drugs: The Consumers Union Report on Narcotics, Stimulants, Depressants, Inhalants, Hallucinogens, and Marijuana—including Caffeine, Nicotine, and Alcohol* (Boston, MA: Little, Brown and Company, 1972).

¹⁰ Brecher, *Licit and Illicit Drugs*.

Marijuana was introduced into New England in 1629. From then until after the Civil War, the marijuana plant was a major crop in North America and played an important role in both colonial and national economic policy. George Washington was growing hemp in 1765-67 at Mount Vernon, presumably for its fiber, though it has been argued that Washington was also determined to increase the medicinal or intoxicating potency of his marijuana plants. In 1775, hemp culture was introduced into Kentucky and large hemp plantations flourished in Mississippi, Georgia, California, South Carolina, and Nebraska until well into the 1800s.

One of the first “exotic,” non-indigenous substances to become a part of the nineteenth century culture was opium. Immigrant Chinese laborers building the trans-continental railroad migrated across the United States, bringing their opium smoking habit with them to the West. In the early to mid-1800s, the practice was open, and opium and its preparations were easily obtainable, subject to no controls or regulations.

Use of opium was predominantly medicinal at this time, although in 1832 a physician wrote this summary of the drug’s effects: “There is scarcely a disease in which opium may not, during some of its states, be brought to bear by the judicious physician with advantage.” [But he cautioned against its indiscriminate use when other drugs were available:] “When it is thus used, it seldom fails to lay the foundation for a long train of morbid symptoms, which sooner or later terminate in all wretchedness, which disease is capable of inflicting. Yet, this drug is in use every day, particularly among the better circles of society, and the softer sex.”¹¹

¹¹ Samuel M. Levine, *Narcotics and Drug Abuse* (Cincinnati, OH: The W. H. Anderson Company, 1974).

At this time there was a vigorous patent medicine industry growing in the United States, with widespread advertising of preparations containing large quantities of opium. These “medicines” claimed to cure just about anything from “nerves” to marital problems, but they amounted to a source of opium, uncut and available to anyone with the nominal price of a bottle of the elixir.

Late in the 1800s, morphine was prescribed commonly as a substitute for “alcohol addiction”; the practice continued until late in the 1930s. Dr. J. R. Black, in a paper entitled “Advantages of Substituting the Morphia Habit for the Incurably Alcoholic,” published in the *Cincinnati Lancet-Clinic* in 1889, had the following praise for morphine in the alcoholic treatment regimen:

[Morphine] is less inimical to healthy life than alcohol... [It] calms in place of exciting the baser passions, and hence is less productive of acts of violence and crime; in short-the use of morphine in place of alcohol is but a choice of evils, and by far the lesser-On the score of economy the morphine habit is by far the better. The regular whisky drinker can be made content in his craving for stimulation, at least for quite a long time, on two or three grains of morphine a day, divided into appropriate portions, and given at regular intervals. If purchased by the drachm at fifty cents this will last him twenty days.¹²

Medical practice also helped contribute to a new class of cocaine users. In 1844, the alkaloid cocaine was first isolated in pure form from coca leaves. However, this discovery received little attention until 1883, when Dr. Theodor Aschenbrandt, a German army physician, issued a supply of pure cocaine to Bavarian soldiers during maneuvers. Dr. Aschenbrandt later reported positive results, including beneficial effects on the soldiers’ ability to endure fatigue during battle-like conditions.

At about the same time in the United States, Dr. William Halsted (1852-1922), prominent surgeon and later one of the founders of the Johns Hopkins School of

¹² Brecher, *Licit and Illicit Drugs*.

Medicine, discovered that cocaine injected near a nerve produces a local anesthesia in the area served by that nerve. The discoverer of the first local anesthetic continued to experiment with cocaine, and soon found himself dependent on cocaine use. His subsequent efforts to rid himself of the dependence led Dr. Halsted to “cure” his cocaine habit by switching to morphine injections. At one time, his habit was reported to be a quantity of 180 milligrams daily. Eventually, he reduced this to a maintenance dose of ninety milligrams, which continued for most of his life.

In 1884, Sigmund Freud is reported to have experimented on himself with fifty milligrams of cocaine. He prescribed cocaine to relieve the pain of a chronically ill friend who was at that time addicted to morphine, and wrote glowing reports of the drug's success, even to the point of sending cocaine to his fiancé to “make her lively.” In the July 1884, issue of the medical journal *Centralblatt für die gesammte Therapie*, Freud published an essay praising cocaine as a “magical drug,” and continued to use it periodically to relieve depression in himself.

In 1885, a German named Erlenmeyer published the first attacks on cocaine as a possibly addicting drug, and two years later Freud himself discontinued use and prescription of the drug, partially due to cocaine's harmful effects on the friend for whom he had originally prescribed it for pain.¹³

In 1885, John Styth Pemberton of Atlanta, Georgia, who had previously manufactured such patent medicines as Triplex Liver Pills and Globe of Flower Cough Syrup, introduced “French Wine Coca Ideal Nerve and Tonic Stimulant.” The product relied heavily on extracts of coca leaves. The next year, Pemberton introduced a syrup

¹³ Brecher, *Licit and Illicit Drugs*.

called “Coca-Cola.” The “Cola” in the name indicated the presence of an extract of the kola nut an African product that contains about two percent caffeine. That year, Pemberton is said to have sold twenty-five gallons of the syrup. At various times it was advertised as “a remarkable therapeutic agent” and as a “sovereign remedy” for a long list of ailments, including melancholy and (curiously) insomnia.

In 1906, a federal pure food and drug law was enacted, and Pemberton's successors, who were still making Coca-Cola, switched from using unadulterated coca leaves to decocainized leaves. The product still included caffeine, as it does today. During the mid-1800s, cannabis sativa, whose use dates back to the second millennium B.C. in China, was considered a legitimate (and wholly licit) medication.

Use of cannabis products for recreation grew gradually. The December 2, 1876, issue of the Illustrated Police News featured a drawing of five exotically attired young ladies supposedly indulging their “hashish” habit in a room where hookahs were conspicuous. The News captioned the drawing: “Secret Dissipation of New York Belles: Interior of a Hashish Hell on Fifth Avenue.”¹⁴

Throughout the nineteenth century, the United States continued as a multi-substance society. Frequent users of opium-derivative medications continued their habits. Cannabis smokers enjoyed their diversion with little harassment. While other subcultures were finding other substances to use, opposition groups tried to keep pace.

The opiates and cocaine were not the only targets of the early twentieth-century prohibitionists. Alcohol and tobacco, traditionally respectable American habits, were beginning to feel the abolitionists’ attacks.

¹⁴ Brecher, *Licit and Illicit Drugs*.

During the years of alcohol prohibition, marijuana use had gained in popularity. In New York City marijuana “tea pads” were established around 1920. They resembled opium dens or speakeasies except that prices were very low; a man could get high for a quarter on marijuana smoked in the pad, or for even less if he bought the marijuana at the door and took it away to smoke. Most of the marijuana, it was said, was harvested from supplies growing wild on Staten Island or in New Jersey and other nearby states; marijuana and hashish imported from North Africa were more potent and cost more. These tea pads were tolerated by the city, much as alcohol speakeasies were tolerated. By the 1930s there were said to be 500 of them in New York City alone.

By 1937, the District of Columbia and forty-six states had adopted some form of legislation against marijuana. In most of those states, marijuana was subject to the same rigorous penalties applicable to morphine, heroin, and cocaine, and was often erroneously designated a narcotic."

Encouraged by the zeal of Anslinger and his colleagues, newspapers and magazines gave marijuana scare stories front page-coverage. One horror tale appearing in the July 1937 issue of American Magazine (and co-authored by Commissioner Anslinger and Courtney Ryley Cooper) described this atrocity:

An entire family was murdered by a youthful [marijuana] addict in Florida. When officers arrived, they found the youth staggering about in a human slaughterhouse. With an ax he had killed his father, mother, two brothers, and a sister. He seemed to be in a daze ... He had no recollection of having committed the multiple crime. The officers knew him ordinarily as a sane, rather quiet young man; now he was pitifully crazed. They sought the reason. The boy said he had been in the habit of smoking something with youthful friends called 'muggles,' a childish name for marijuana.

Commissioner Anslinger was not satisfied. Reacting in large part to his vigorous lobbying efforts, Treasury Department officials submitted to Congress a proposal which was eventually passed as the Marijuana Tax Act of 1937.

The Act did not actually ban marijuana but, like the Harrison Narcotic Act of 1914, did recognize the potential medical uses of the substance, while imposing a tax on those involved in distribution. Members of the medical community, including physicians, dentists, and veterinarians, were required to pay a licensing fee of one dollar per year, which granted them the right to prescribe cannabis to patients.

Druggists dispensing the substance would pay a fifteen-dollar annual licensing fee, with marijuana growers taxed at twenty-five dollar per year, and importers, manufacturers, and compounders required to pay fifty dollars annually to continue in business. Only nonmedical and untaxed sale or possession of the substance was made illicit.

Narcotic prohibition was on the rise and cannabis was included with the opiates and cocaine in anti-substance legislation. Since 1937, restrictive legislation on marijuana has increased in quantity and severity. Most state marijuana laws specified that marijuana penalties should be the same as heroin penalties. Thus, as heroin penalties were escalated through the decades, marijuana penalties rose automatically. Nineteen states, moreover, made no distinction between mere possession of one marijuana cigarette and the sale of large quantities of heroin. Under both federal law and the laws of many states, the giving or furnishing of a narcotic drug or of marijuana was included in the definition of “sale.”

In 1951, fixed mandatory minimum sentences were established for all marijuana (now classified with the “narcotics”) offenses. In 1956, mandatory federal penalty

minimums were raised: at least two years for first-term possession; five years for second offense possession (with no parole, probation, suspended sentence possible); five years, minimum, for first offense sale; and ten years for second sale offense. Under this law, penalties were identical with respect to marijuana and opiates.

During the next two decades, LSD-25 was tested as a possible cure or treatment aide for a variety of medical conditions. The Maryland Psychiatric Research Center, among other facilities, had success in using the drug for treating chronic alcoholics. The Cook County Hospital in Chicago and Sinai Hospital in Baltimore reported good results when using LSD to treat pain in terminal cancer patients.¹⁵

In the 1950s, Drs. Anthony K. Busch and Warren C. Johnson published the first report on the use of LSD in psychotherapy treatment. The doctors, after using the drug on twenty-one hospitalized psychotic patients, offered the conclusion that LSD-25 was a promising means of dealing with chronically withdrawn patients, and that it might serve as a method for shortening the duration of psychotherapy treatment in general.

In Poland, Dr. M. Rostafinski used the drug to treat a small group of epileptic patients. In the United States, Dr. Charles Savage reported a particular lack of success in using LSD to treat fifteen patients suffering from depression. In 1954, a German physician named Federking proposed that LSD was more effective than mescaline in treating neurotic patients “refractory to psychotherapy.”

Drug use in recent years has been attached to neither the social stigmas nor the revolutionary political convictions that were partners of the drug culture in the 1960s. One of the most significant patterns to emerge during the 1970s is that there are no longer

¹⁵ Adam Smith, *Powers of the Mind* (New York, NY: Ballantine Books, 1975).

set stereotypes of drug users and drug use patterns. Ghetto junkies are not the only heroin addicts. Student radicals are not the only people smoking marijuana and trying cocaine. Long-distance truckers are not the exclusive users of amphetamines. At one time in the twentieth century, the statement “minorities are the heroin addicts” might have been largely true. Use of opiates once implied images of alien, ghetto-based “misfits.”

Vietnam challenged the preconceptions. The country saw a significant percentage of its white, middle-class young people return from the Vietnam War with the heroin habit. For the first time, the ghetto junkie stereotype was not adequate to describe the problem. Use of other substances marijuana, LSD, cocaine, mescaline, peyote, amphetamines during the 1960s implied the user’s belief in social revolution and his search for the cosmic knowledge Leary had promised. When Vietnam, Kent State, and the marches on the Pentagon were over, the student radicals and the seekers began to disappear.

They became professionals, parents, members of the community. To some extent, most still used some of the drugs they had been turned on to during the decade before. Younger students kept their elders’ patterns of drug use but without the implicit social and or revolutionary convictions that had been an integral part of what media liked to call “the youth drug culture.” Again, the old stereotypes would not work.

For marijuana, the 1970s represented a growing societal inclination toward tolerating its use. While cannabis use was not legal per se, use had become so widespread that several municipalities and one state (Alaska) imposed no penalties for marijuana possession. In its 1972 report “Marijuana: A Signal of Misunderstanding, the National Commission of Marijuana and Drug Abuse summarized contemporary conflicting opinions regarding possible revisions to federal marijuana policies: marijuana’s

advocates contended that it was no more or less harmful than alcohol and tobacco and should therefore be treated in similar fashion. The drug's adversaries contended that it is a stepping-stone to narcotics and should remain prohibited. At the present time, public opinion tends to consider marijuana less harmful than opiates and cocaine, but more harmful than alcohol and tobacco.

Interestingly, while marijuana is perceived as less harmful than before, alcohol and tobacco are regarded as more harmful than before. In some ways, the duality which previously characterized American drug policy has now been supplanted by an enlightened skepticism as to the variety of approaches to the non-medical use of various drugs.¹⁶

Despite this shift in attitudes, the use of alcohol and tobacco is not considered a major social problem by many Americans, while marijuana use is still perceived as criminal. None of this has been proven in more than ten years of scientific studies. Early research raised fears that even occasional puffing on a joint might lead to personality changes, birth defects, brain shrinkage, sterility in men, lowered resistance to disease, and heart damage. Other studies have disputed these findings. Moreover, several studies have indicated that the major active ingredient in pot, tetrahydrocannabinol (THC), might even have medical uses. THC expands bronchial passages, which helps asthma patients breathe easier. It decreases pressure inside the eyes, which alleviates glaucoma. It also controls vomiting, relieves depression, and in some cases, eases pain.

Few people continue their criminality or drug abuse into their sixties or seventies. Several studies have looked at why people "age out" of drug abuse.

¹⁶ Brecher, *Licit and Illicit Drugs*.

Sometimes, those that do not die. A study by Charles Winick more than thirty years ago showed that few drug addicts were in their forties or fifties. Winick gave little information on what accounted for the change. He did not search death or prison records and merely assumed that the addicts learned to handle their problems without using drugs and finally, “grew up.” Several later studies by Biernacki, Anglin, and others have made better explanatory efforts. The book *Maturing Out: An Empirical Study of Personal Histories and Processes in Hard Drug Addiction* is in that tradition and it represents an interesting effort to explain maturing out among Dutch drug addicts.¹⁷ The study was made in the context of the Dutch harm minimization approach to addiction. Under these circumstances one would expect less maturing out as Dutch society tolerates addicts and, at times, seems to encourage addicts not to change much. Prins takes an essentially qualitative approach in testing this conceptual approach. That approach sees drug addiction as a response to the identity crises brought about by early childhood neglect.

The main data used to test the framework were drawn from sixty-five interviews with Dutch addicts of mainly heroin, methadone, and cocaine. Of those sixty-five addicts, twenty-nine were clean at the time of the interview. These addicts were studied in a structured interview which varied from one person to another. Lack of information and data make it difficult to chart and compare. He does set out some limited quantitative data on demographic characteristics and makes a few comparisons with those of other study groups and the Rotterdam addict treatment sample. Most addicts had so many unsuccessful efforts to reduce their drug use and the mean age of stopping was about twenty-nine years, it is not clear that those who stopped “matured out.”

¹⁷ E. H. Prins, *Maturing Out: An Empirical Study of Personal Histories and Processes in Hard Drug Addiction* (Rotterdam, Netherlands: Van Gorcum, 1995), 208.

Perhaps many have stopped their addictive behavior only to start again soon after. It might have been better to study former addicts in the latter years of life to get a better idea of how much maturing out is really a temporary respite. It is unknown whether Prins' addicts mature out or just take a break.

In conclusion, to understand the problem of drug addiction we must see it as two problems. First, there is the problem of crime and addiction. It seems obvious that the more humanitarian school is right in seeing that addicts become criminals largely because of our present system and not in spite of it. To provide drugs under control to those in need, will remove all need of crime in the picture. The addict is sick but not basically a criminal. The solution of the problem of crime, then, seems to be quite easy: just remove the aspect of addiction. This project will not solve the complex problems surrounding the cure of the addict.

The second problem is the mental issue. What was the reason to resort to drug use and what can be done to prevent that type of behavior?

It appears that while the more extreme clinic plan is basically sound, the A.M.A. - A.B.A. recommendations are the best ones for immediate strategy. They call for a needed basic change in philosophy: to see the addict as a patient rather than a criminal. They ask for a greatly increased program of experimentation and research into all aspects of the problem. There needs to be more research done before any grand schemes are begun to attack addiction.

One must view the addict as a patient and seek new and better ways of treating them. Compulsory treatment has a lot of sound arguments on its side, but this too needs more study. The most immediate need is to remove addiction from the realm of the

criminal world. Just because the majority of addicts cannot be cured at present does not justify sanctioning the criminal producing system. After removing this element, perhaps progress toward the goal of curing the addict will be more rapid.

Christian faith and the structure of the church have much to offer in moving toward a solution of the narcotics problem.

First, this faith provides the concern for individuals as persons with problems. The context of Christianity allows one to come to the problem with a concern for healing and redemption of the individual rather than with a punitive drive to eradicate “those evil fiends.” One needs to seek out the best means for helping both the individual and society to find those means, which would make the structures of society as they relate to this problem better and more workable structures in terms of their principles of love and justice.

Secondly, if one takes seriously the idea that the church is a redeeming fellowship within the context of society, then one must seek better ways for churches to play a positive role in finding answers to the problem of addiction. All too often church people have accepted the punitive attitudes held by some officials. It is not the job of the church to carry on a crusade against drug addiction, but rather to provide some positive contributions to the problem.

The church can be a vehicle for accurate information so that its members may approach the problem with intelligence. It can educate youth so they will understand addiction and be able to meet the problem, should it ever touch their lives. Adults in churches also need accurate information as they are the decision makers that support or attempt to change the present inadequate system. An aroused and informed public can do

much to support those public authorities who are searching for workable solutions. There are many enlightened officials, perhaps more than may have been indicated in this chapter, but they need wider public support before they can advance in the face of strong opposition by a small and powerful group of officials now in control.

The church might even participate in some direct research and action. For example, the East Harlem Protestant Parish has a clinic that is seventeen years old to help adults “kick the habit.” This clinic does not dispense drugs but tries to help with encouragement and advice as well as practical help in meeting the problems of life. Not all churches can do this, but the total church could support some cooperative efforts in research and experimentation, working with other community organizations, in order to meet head-on all the social and individual aspects of the problem.

Finally, the church could do better in being the redemptive fellowship that it claims to be. Why can the church not accept the addict as a person with a problem rather than as a criminal? The church could take in those who are honestly seeking help and provide them with young people’s groups and other social structures that are wholesome, normal, and supportive. The church could provide a fellowship of warmth, concern, and supportive counsel and then the addict who has “kicked the habit” may find his cure to be a permanent one. A few churches have done this, but the church generally stands under judgment because of the greater success of fellowships such as Narcotics Anonymous.

The drug addiction problem continues to grow, and it is evident that what is being done is not the answer. In many cases, official agencies are probably aggravating the problem. There are no easy answers, but the church must start to find them.

The next chapter shows that theology in a broad sense can be divided into four parts: systematic, biblical, historical, and practical. In the classical approach it will show that theology is the methodical investigation and interpretation of the content of Christian faith, the orderly clarification and explanation of what the Christian message affirms. It will also show from different angles that theology is an activity or function of the Christian church carried out by members of the church, that theology is “faith seeking the clarity of its cause,” and theology is a reflection on Christian life amid struggles for freedom or liberation, for the full humanity of all persons, and for the transformation of human persons and societies as manifestations of and in expectation of the reign of God.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Where is the presence of God in the midst of all this struggle and chaos? Drug addiction and alcoholism has been a problem that has been ignored and overlooked because drugs and alcohol are legal substances that are being abused. Some friends and relatives of drug addicts and alcoholics have accepted this illness hoping and praying that something can be done to get them to stop the abuse. Others are doing everything they can to find a cure or a program, going as far as conducting interventions just to get them to agree to get some help. Loved ones have died and lives are still being taken due to the effects that they have on them, which causes them to continue to want the drug of their choice. Most drugs that are abused can alter a person's thinking and judgment, leading to health risks including addiction, drugged driving, and infectious disease. While drinking is itself not necessarily a problem, drinking too much and continual use can lead to more deadlier forms of diseases or actions that can be the cause of death, i.e., cancer, cirrhosis of the liver, emphysema, heart disease, mental illness, physical illness, suicide, etc., and there has been an increase in opioid-related overdose deaths since 2012. Addicts and those impacted by addiction have often turned to the church for support and spiritual care in the midst of their addiction and have left disappointed due to the lack of needed care from the church, resulting in additional feelings of loss and aloneness.

Where is the presence of God in the midst of all this struggle and chaos? Psalm 46:1 says, “God is our refuge and strength, a very present help in trouble.” In the midst of your struggle, problems, chaos, suffering, pain, sorrow, trials, tribulations, addictions, and adversities God is in the midst of it all because God is all wise, all knowing, all loving, omnipotent, omnipresent, omniscient, all powerful and God is an awesome God. Matthew 28:19-20 says: “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world.” God’s Word is true, His promise is true, and He can do anything but fail.

God was present with Job during his suffering from the assaults of Satan. Job was a prosperous man who had a large family with cattle consisting of sheep, oxen, camels, and donkeys. Noted for his perseverance and unwavering faith in God, in spite of his suffering and moments of frustration and doubt, he was also blameless and upright, one who feared God and shunned evil. Satan insists that the integrity of this upright man has never been tested and accuses Job of serving God only because God has protected him and made him wealthy. God granted permission for the testing to begin and Job’s sons and daughters were killed, all his flock were driven away by his enemies and Job was stricken with a terrible skin disease. In his sorrow, he sits mourning on an ash heap, scraping his sores with a piece of pottery as he cries about his misfortune.

Instead of being comforted by his three friends, Eliphaz, Bildad, and Zophar, they give him long lectures and philosophical debates to show him the reason for his suffering, and that misfortune is always sent by God as punishment for sin. Job argues that he has

done nothing to deserve this treatment, and after the debate, they could not arrive at a satisfactory solution, then God speaks from a whirlwind and reveals Himself as the powerful, all-knowing God. He does not enter their discussion about why the righteous suffer. His message to Job is that He does not have to explain or justify His actions. He is the sovereign, all-powerful God who always does what is right, although God's ways may be beyond man's understanding.

This story of Job and his misfortune teaches Christians to trust in God in all circumstances. When one suffers, it usually is a fruitless effort to try to understand the reasons for the difficulty. Sometimes the righteous must suffer without knowing the reason why; that is why it is important to learn to trust God in everything. This story also shows that God is not captive to His world, His people, or man's views of His nature. God is free; He is subject to no will but His own. He is not bound by man's understanding or lack thereof. Job also discovered that God is a God of great power and majesty. When one sees how great He is, one realizes how little they are and, like Job, others want to bow down in humble submission. Furthermore, this story teaches that God is good, just, and fair in His dealings. He restored Job's fortunes and gave him more than he had ever enjoyed. God always replaces the darkness of one's existence with the light of His presence when they remain faithful to Him.

Job's story shows why there is a need for a ministry of presence and prevention awareness in the church because things for reasons that cannot be explained. At least the church can be equipped to receive and counsel persons seeking to overcome their addictions and adversities, whether they are upright or not. They are in the congregations and in the community.

God was present with Abraham and his wife Sarai when they went to Egypt because there was a famine in the land of Canaan. While living in Haran, Abraham received a call from God to go to a strange, unknown land that God would show him. He promised Abraham that He would make him and his descendants a great nation. The promise must have seemed unbelievable to Abraham because his wife Sarai was barren, but Abraham obeyed God with no hint of doubt or disbelief. He took his wife and nephew Lot and went to the land that God would show him. The land of Canaan was a populated area at that time, inhabited by the war-like Canaanites, so Abraham's belief that God would ultimately give this land to him and his descendants was an act of faith. The circumstances seemed quite difficult, but Abraham's faith in God's promises allowed him to trust in the Lord. Abraham moved to Egypt for a short time and during this trip he introduced his wife Sarai to the Egyptians as his sister instead of his wife so that he might live. Pharaoh then took her for his wife. The Lord plagued Pharaoh and his house with great plagues because of Sarai and she was returned to Abraham.

The Book of Genesis is a primary source for several basic doctrines of the Bible. The book focuses on God primarily in two areas: He is the Creator of the universe and He is the one who initiates covenant with His people. God's covenant with Abraham is the basic plot the scripture. God's work from that day forward was to accomplish His plan for the nations of the whole through His people Israel, the descendants of Abraham.

God's covenant with Abraham contains a number of personal blessings on the father of faith. But the climax of the text is in the words of worldwide import: "And in you all families of the earth shall be blessed." This promise is realized in the person of our Lord and Savior Jesus the Christ, the seed of Abraham, through whom peoples of all

nations and families may enter into the joy of knowing the God of Abraham. God's promise is realized in the church as well to those who believe in Christ, which the Apostle Paul calls "the Israel of God." The true seed or descendants of Abraham, Paul argued, are not Abraham's physical descendants but those who have the same faith as Abraham.

Here there was a presence of ministry in the life of Abraham for he walked with God and trusted in God, and the church is here today because of Abraham's faith. There are some people who feel that the presence of God is not with them because of their lack of faith, their unbelief, and their drug and alcohol addictions. This is where the church needs to develop a "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction."

If the church does not address those issues by providing a ministry of presence and prevention awareness to persons seeking help, then what good is the church when it comes to pastoral care and counselling? How can the church prosper when the members and potential members in the community get turned away because they offer only certain services and programs that do not include all circumstances including drug addiction and alcoholism? If the mission statement of the church says to help the needy, and there is nothing for the drug addict and alcoholic, then the church needs to consider adding a program that helps drug addicts and alcoholics because they are the ones who are in need. They are the ones who have no one to turn to, their lives are on a destructive path that will lead to an untimely death. They are the ones who need a "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction." If the church does not get involved, the church will suffer in growth and

spirituality. This chapter will examine the theologies of liberation and hope to provide the framework for a ministry of presence and pastoral care.

Where is the presence of God in the midst of all this struggle and chaos theologically? Theology in a broad sense can be divided into four parts: systematic, biblical, historical, and practical. Systematic or dogmatic theology has been defined as the explication of Christian faith and the testing of the church's language about God in light of its norm. It includes apologetics and ethics, which are separated only for expedient reasons. It has many angles of approach, each casting a different light on Christian faith. In the classical approach still favored by many European and North American theologians, theology is the methodical investigation and interpretation of the content of Christian faith, the orderly clarification and explanation of what the Christian message affirms. From another angle, theology is an activity or function of the Christian church carried out by members of the church. It is faith seeking understanding, through which the church in every age reflects on the basis of its existence and the content of its message. From another angle, theology is "faith seeking the clarity of its cause." It is a reflection on Christian life amid struggles for freedom or liberation, for the full humanity of all persons, and for the transformation of human persons and societies as manifestations of and in expectation of the reign of God.¹

Biblical theology expounds the meaning of the Bible in its parts as a whole. It is the foundation of the church's preaching, teaching, worship, and action. It includes textual and higher criticism, exegesis of the separate books, and analysis of recurrent

¹ Owen C. Thomas, *Introduction to Theology*, 3rd ed. (New York, NY: Morehouse Publishing, 2002).

themes, images, and narrative strands. As theology, it proposes a theological consensus drawn from the Bible.² Historical theology is the study of the ways in which the church has interpreted the Bible and Christian faith and lived them out in Christian history. Practical theology is the study of the practice of the church and its members, including the norms, principles, and visions that guide such practices. This area begins with the doctrine of the church and asks what the church must do in order to be the church – both what is essential and necessary and what is helpful and edifying. It includes homiletics, liturgics, education, pastoral care, prayer, social action, and instruction.³

One of systematic theology's angles of approach is saying that theology is "faith seeking the clarity of its cause." This angle is used in this chapter because it is the only theology that focuses on liberation, which is the basis for the church's existence, and that is James H. Cone's objective in liberation theology.

In Cone's book *A Black Theology of Liberation*, he contends that any message that is not related to the liberation of the poor in a society is not Christ's message. Any theology that is indifferent to the theme of liberation is not Christian theology. Christian theology is a theology of liberation. It is a rational study of the being of God in the world in light of the existential situation of an oppressed community relating the forces of liberation to the essence of the gospel, which is Jesus Christ. This means that its sole reason for existence is to put into ordered speech the meaning of God's activity in the world, so that the community of the oppressed will recognize that its inner thrust for

² K. Stendahl, "Biblical Theology, Contemporary," in *Interpreter's Dictionary of the Bible*, 4 vols. (Nashville, TN: Abingdon Press, 1962), 1:418-32.

³ Owen C. Thomas, "Stone Issues in Theological Education," *Theological Education* 5 (1969): 346-55.

liberation is not only consistent with the gospel, but is the gospel of Jesus Christ. There can be no Christian theology that is not identified unreservedly with those who are humiliated and abused. In fact, theology ceases to be a theology of the gospel when it fails to arise out of the community of the oppressed. For it is impossible to speak of the God of Israelite history, who is revealed in Jesus Christ, without recognizing that God is the God of and for those who labor and are heavy laden.⁴

The task of theology is to explicate the meaning of God's liberating activity so that those who labor under enslaving powers will see that the forces of liberation are the very activity of God. Christian theology is never just a rational study of the being of God. Rather, it is a study of God's liberating activity in the world, God's activity on behalf of the oppressed.

The task of Christian Theology is to analyze the meaning of hope in God in such a way that the oppressed community of a given society will risk all for earthly freedom, a freedom made possible in the resurrection of Jesus.

The task of Black theology is to analyze the nature of the gospel of Jesus Christ in the light of oppressed blacks so that they will see the gospel as inseparable from their humiliated condition, and as bestowing on them the necessary power to break the chains of oppression. This means that it is a theology of and for the black community, seeking to interpret the religious dimensions of the forces of liberation in that community.

Most theologians agree that theology is a church discipline, that is, a discipline which functions within the Christian community. Theology, by contrast, cannot be separated from the community which it represents. It assumes that truth has been given to

⁴ James H. Cone, *A Black Theology of Liberation*, 20th anniversary ed. (Maryknoll, NY: Orbis Books, 1993).

the community at the moment of its birth. Its task is to analyze the implications of that truth, in order to make sure that the community remains committed to that which defines its existence. Theology is the continued attempt of the community to define in every generation its reason for being in the world. A community that does not analyze its existence theologically is a community that does not care what it says or does. It is a community with no identity. When speaking about God as related to humankind in the black-white struggle, Christian theology can only mean black theology, a theology that speaks of God as related to black liberation. If it is agreed that the gospel is the proclamation of God's liberating activity, that the Christian community is an oppressed community that participates in that activity, and theology is the discipline arising from within the Christian community as it seeks to develop adequate language for its relationship to God's liberation, then black theology is Christian theology.⁵

Drug addicts and alcoholics are in a state of oppression especially when oppression comes in the form of hopelessness, helplessness, and powerlessness. These attributes can lead a person to the use of drugs and alcohol to ease the pain or escape the reality. In reality they need to be liberated and set free from that which is holding them down or keeping them oppressed. The church needs to have a "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction."

Where is the presence of God in the midst of all this struggle and chaos? In James H. Cone's book titled *Martin and Malcolm and America: A Dream Or A Nightmare*, Cone writes that this book is about Dr. Martin Luther King Jr. and Malcolm

⁵ Cone, *A Black Theology of Liberation*.

X's relationship to each other and their meanings for America. The "dream" and "nightmare" images are used to focus their perspectives on America and to reveal something about the audiences to whom and for whom they spoke. These were two different ministers with two different views about integration and nationalism.

Martin believed that it is the responsibility of government leaders to heal the sickness of America by making and enforcing laws that bestow freedom upon all its citizens. The government could not make white bigots love Negroes. The churches and schools had to do that. What America needed were courageous and intelligent leaders dedicated to serving all its citizens. Although blacks were not the primary audience for his addresses on the American dream, King believed that they also had a large role to play in its realization. They did not have to be convinced that America had reneged on its promise of freedom to its citizens of color or of the inhumanity of segregation. They knew from personal experience what it meant to be insulted, kicked in the seat of the pants, and spat upon by white people. What they needed was to be inspired and taught the most effective way, morally and practically, to fight for justice. For many years, as King saw it, the masses of Negroes acquiesced in their situation of oppression because they did not feel that they could do anything about it, except pray to God and hope that the NAACP could do something about it. With countless demonstrations throughout the United States, the masses discovered that they could do a great deal for the cause of freedom.

Malcolm saw America as "the little people in the street" saw it: oppressive and insensitive to the basic needs of weak and helpless people, especially the black poor in the ghetto. He said, "A junkie can never start to cure himself until he recognizes and

accepts his true condition.⁶ Malcolm spoke in a conversational style, addressing blacks personally, as if he were a teacher uncovering the truth for his pupils. He knew they were not ready to accept his perspective on America, so he anticipated their objections and then shrewdly undermined them.

There are no doubts many persons, especially whites and middle-class blacks who believe that Malcolm's judgment was too harsh, but one cannot understand Malcolm unless one also knows what pained him: black people jammed up in ghettos, dying from filth; white liberals blaming the victims; and black leaders urging them to be loving and nonviolent with no protection from the government. Malcolm could not stand by and watch black people die daily from "that dreadful needle - heroin, morphine, cocaine, opium." What most people did not like about Malcolm was actually his strength: speaking the truth about the black condition in America in clear, forceful, and uncomplicated language. He was not tactful because he believed that "diplomacy did fool people." "It's better to be frank then you know how each other thinks." But they did not like Malcolm's frankness. It merely made it easy for most of them to dismiss him as a fanatic or an extremist.

The most important similarity between Martin and Malcolm was the goal for which they fought. From the beginning of their ministries, they both sought the unqualified liberation of African Americans from the bonds of segregation and discrimination to self-determination as a people, from a feeling of inferiority and worthlessness to an affirmation of themselves as human beings. Both played the roles assigned to them by the white public in the hope that they were thereby advancing the

⁶ James H. Cone, *Martin and Malcolm and America: A Dream or a Nightmare* (Maryknoll, NY: Orbis Books, 1991), 94.

black struggle for justice. Martin and Malcolm's great differences in historical and social origins led them to choose different paths to the goal, yet the method of each complemented that of the other.⁷ Black theology seeks to bring Malcolm and Martin together and thereby to demonstrate that the gospel of Jesus is not alien to black people but rather empowers them in their fight against racism.

There is a presence of God in black liberation theology where African Americans needed to be liberated from oppression and segregation. All hope was lost, a man of God was thrust into the fight for justice and equality for African Americans and peacefully restored their hope and gave them the victory over their white oppressors.

Where is the presence of God in the midst of all this struggle and chaos? James Cone, the author of *Black Theology and Black Power*, writes about Black Power. In his introduction he describes "Black Power" as an emotionally charged term which can evoke either angry rejection or passionate acceptance. Some critics reject Black Power because to them it means blacks hating whites, while others describe it as the doctrine of Booker T. Washington in contemporary form.⁸ The advocates of Black Power hail it as the only option for black people. For these persons Black Power means black people taking the dominant role in determining the black-white relationship in American society. Cone believes that if Black Power is the most important development in American life in this century, there is a need to begin to analyze it from a theological perspective. In this work an effort is made to investigate the concept of Black Power, placing primary

⁷ Cone, *Martin and Malcolm and America*, 246.

⁸ Kenneth B. Clark, "The Present Dilemma of the Negro," *The Journal of Negro History* 43 (1968): I-II.

emphasis on its relationship to Christianity, the church, and contemporary American theology.

Cone raises the question about Black Power: is it hope or despair? He writes that white racism is a disease. No excuse can be made for it; blacks can only oppose it with every ounce of humanity we have. When black children suffer and die, black men suffer because meaning has been sapped from their existence, and black women weep because family stability is gone, how can anyone appeal to reason? Human life is at stake. In this regard black people are no different from other people. Men fight back, they grab for the last thread of hope. Black Power then is an expression of hope; not hope that whites will change the structure of oppression but hope in the humanity of black people. If there is any expression of despair in Black Power, it is despair regarding white intentions, white promises to change the oppressive structure. Black people now know that freedom is not a gift from white society, but is, rather, the self-affirmation of one's existence as a person, a person with certain innate rights to say "no" and "yes," despite the consequences.⁹

The goal of black theology is to prepare the minds of blacks for freedom so that they will be ready to give all for it. Black theology must speak to and for black people as they seek to remove the structures of white power which hover over their being, stripping them of their blackness. Black theology has as its starting point the black condition, which does not mean that it denies the absolute revelation of God in Christ. Rather, it means black theology firmly believes that God's revelation in Christ can be made supreme only by affirming Christ as he is alive in black people today. Black theology is

⁹ James H. Cone, *Black Theology and Black Power* (New York, NY: The Seabury Press, 1969), 28.

Christian theology precisely because it has the black predicament as its point of departure. It calls upon black people to affirm God because he has affirmed black people. His affirmation of black people is made known not only in his election of oppressed Israel, but more especially in his coming to us and being rejected in Christ for us. The event of Christ tells us that the oppressed blacks are his people because, and only because, they represent who he is.¹⁰

Where is the presence of God in the midst of all this struggle and chaos? There are many factors which shape the perspective of black theology. In the 1970 edition of Cone's *A Black Theology of Liberation* he states that since black consciousness is a relatively new phenomenon, it is too early to define all of the sources which are participating in its creation. The black community as a self-determining people, proud of its blackness, has just begun, and one must wait before one can describe what its fullest manifestation will be. "We are God's children now; it does not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him purifies himself, even as he is pure" (1 John 3:2-3). Even so, at this stage, a word must be said about the present manifestation. What are the sources in black theology?

1. Black Experience. There can be no black theology which does not take seriously the black experience a life of humiliation and suffering. This must be the point of departure of all God-talk which seeks to be black-talk. This means that black theology realizes that it is man who speaks of God; and when that man is black, he can only speak of God in the light of the black experience.
2. Black History. Black theology focuses on black history as a source for its theological interpretation of God's work in the world because divine activity is inseparable from the history of black people. There can be no comprehension of black theology without realizing that its existence comes from a community

¹⁰ Cone, *Black Theology and Black Power*, 118.

which looks back on its unique past, visualizes the reality of the future, and then makes decisions about possibilities in the present.

3. **Black Culture.** Black culture consists of the creative forms of expression as one reflects on the history, endures the pain, and experiences the joy. For too long Christ has been pictured as a blue-eyed honky. Black theologians are right: we need to brown his eyes, darken his skin and thus make him relevant to the black condition. When we speak of God's revelation to the oppressed, His revelation comes to us in and through cultural situations of the oppressed. His word is our word; his existence, our existence. This is the meaning of black culture and its relation to divine revelation. Black culture, then, is God's way of acting in America, his participation in black liberation.
4. **Revelation.** For Christian faith revelation is an event, a happening in human history. It is God making himself known to man through a historical act of human liberation. Revelation is what Yahweh did in the event of Exodus; it is Yahweh tearing down old orders and establishing new ones. Throughout the entire history of Israel, to know God is to know what he is doing in human history on behalf of the oppressed of the land. In the New Testament, the revelatory event of God takes place in the person of Christ. He is the event of God, telling us who God is, by what he does on behalf of the oppressed. For Christian thinking the man Jesus must be the decisive interpretative factor in everything we say about God because he is the complete revelation of God. For black theology, revelation is not just a past event or a contemporary event in which it is difficult recognize the activity of God. Revelation is a black event, i.e., what black people are doing about their liberation. Black theology takes the risk of faith and thus makes an unqualified identification of God's revelation with the liberation of black people.
5. **Scripture.** Black theology is kerygmatic theology. That is, it is theology which takes seriously the importance of Scripture. In the theological discourse, there can be no theology of the Christian gospel which does not acknowledge the biblical witness. It is indeed the biblical witness that says that God is a God of liberation, who calls to himself the oppressed and abused in the nation and assures them that his righteousness will vindicate their suffering. It is the Bible that tells us that God became man in Jesus Christ so that his kingdom would make freedom a reality for all men. This is the meaning of the resurrection of Christ. Mankind no longer has to be a slave to anybody but must rebel against all the principalities and powers which make his existence subhuman. It is in this light that black theology is affirmed as a twentieth-century analysis of God's work in the world.
6. **Tradition.** Tradition refers to the theological reflection of the church upon the nature of Christianity from the time of the early church to the present day. Tradition controls (in part) both our negative and positive thinking about the nature of the Christian gospel. Though tradition is essential for any theological evaluation of Christianity, black theology is not uncritical of it. Black theology believes that the spirit of the authentic gospel is often expressed by the "heretics"

rather than the “orthodox” tradition. When black theology speaks of the importance of tradition, it focuses primarily on the history of the Black Church in America and secondarily on White Western Christianity. The names of Richard Allen, Daniel Payne, and Highland Garnett are more important in analyzing the theological implications of black liberation than Luther, Calvin, and Wesley. These men recognized the incompatibility between Christianity and slavery. While the White Church in America was rationalizing slavery through clever exegesis, the black ministers were preaching freedom and equality. The Black Church in America was founded on the belief that God condemned slavery and that Christian freedom meant political emancipation. Black theology is only concerned with the tradition of Christianity which is usable in the black liberation struggle.¹¹

7. Black theology must not stop here. These sources can be used to develop a “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction.” Dr. Martin Luther King Jr. did not do theology in the safe confines of academia; writing books, reading papers to learned societies, and teaching graduate students. He did theology with his life and proclaimed it in his preaching. Through marches, sit-ins, and boycotts, and with the thunder of his voice, King hammered his theology. He aroused the conscience of white America and made the racist a moral pariah in the church and in society. He also inspired passive blacks to take charge of their lives, to believe in themselves, in God’s creation of them as a free people, equally deserving of justice as whites. King did his theology in solidarity with the “least of these” and in the face of death. “If physical death,” he said, “is the price I must to pay free my white brothers and sisters from the permanent death of the spirit, then nothing could be more redemptive.” Real theology is risky, as King’s courageous life demonstrated.
8. From King, black liberation theology receive its Christian identity, which he understood as the practice of justice and love in human relations and the hope that God has not left the “least of these” alone suffering.¹²

Where is the presence of God in the midst of all this struggle and chaos? In the introduction of Phillip Berryman’s book titled *Liberation Theology: The Essential Facts about the Revolutionary Movement in Latin America and Beyond*, he says liberation theology is theology, that is, it is a systematic, disciplined reflection on Christian faith

¹¹ James H. Cone, *A Black Theology of Liberation* (Philadelphia, PA: Lippincott Co., 1970), 53-74.

¹² Miroslav Volf, ed., *The Future of Theology: Essays in Honor of Jurgen Moltmann* (Grand Rapids, MI: W. B. Eerdmans Publishing Co., 1996), 190.

and its implications. Also, it is an interpretation of Christian faith out of the experience of the poor and, at the same time, an attempt to help the poor interpret their own faith in a new way. Furthermore, liberation theology is one manifestation of a worldwide movement for human emancipation. Finally, liberation theology seeks to respond to questions and apparent dilemmas that arise out of the experience of the church, often in conflictive situations. As an initial description, liberation theology is said to be:

1. An interpretation of Christian faith out of the suffering, struggle, and hope of the poor.
2. A critique of society and the ideologies sustaining it.
3. A critique of the activity of the church and of Christians from the angle of the poor.

Liberation theology focuses on Jesus' life and message.¹³ Take for instance a passage found in Matthew chapter twenty-five, where Jesus pictures the final judgment. The nations are assembled before the Son of Man, who separates them into two groups "as a shepherd separates sheep from goats." He invites one group to "inherit the kingdom:" "For I was hungry and you gave me food, I was thirsty and you gave me drink. I was a stranger and you welcomed me, naked and you clothed me. I was ill and you comforted me, in prison and you came to visit me." They asked when they saw him hungry and fed him, thirsty and gave him drink, a stranger and took him in, naked and clothed him, or sick or in prison and came to him. He replies, "I assure you, as often as you did it for one of my least brothers, you did it for me." He then turns to those on the other side and says, "I was hungry and you gave me no food, I was thirsty, and you gave me no drink: I was a stranger, and you took me not in: naked, and you clothed me not:

¹³ Phillip Berryman, *Liberation Theology: The Essential Facts about the Revolutionary Movement in Latin America and Beyond* (New York, NY: Pantheon Books, 1987).

sick, and in prison, and you visited me not.” They asked when they saw him hungry, thirsty, a stranger, naked, sick, or in prison, and did not minister unto him. “I assure you, as often as you neglected to do it to one of the least ones, you neglected to do it to me.” “And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt. 25:31-46).

Here, practical material aid for one’s neighbor is the criterion of a just life. Furthermore, in the person of those who are poor and in need stands Jesus himself, although neither those who aid nor those who refuse to do so recognize him. The criterion is not whether one considers oneself Christian or not but whether one has served the needs of others.¹⁴

Matthew’s main subject is the “kingdom of heaven” or “kingdom of God.” The kingdom is already here in Jesus, but it is not yet fulfilled. The kingdom cannot be earned, it can be received only by those who recognize that they do not deserve it. The kingdom extends like a fishing net, gathering people from every part of society, offering new life in the life-changing presence of God. The kingdom is more valuable than a precious gem and excludes any and all competitors for its allegiance.

The kingdom of God means the rule or reign of God, in the entire universe, in the world, and in our hearts. The primary indication of the presence of the kingdom in the world is the transformation of life, both individually and socially. A person enters the kingdom not by saying the right words, but by doing “the will of my father in heaven.”

¹⁴ Berryman, *Liberation Theology*, 54-55.

Conclusion

Where is the presence of God in the midst of all this struggle and chaos?

The church cannot sit back and ignore the fact that drug addiction and alcoholism is a form of oppression, especially when there is no information, no prevention awareness, and no presence of ministry provided to help and assist them in overcoming this kind of oppression; the oppressed people or addicts need help to be liberated from their oppression. They need to be educated about the drug and drink of their choice, to be informed of the dangers that it causes from the misuse and abuse of these substances, a prevention awareness program they can participate in to help them resist the temptations that led them to make the wrong choices, to be assured that the church will not turn them away when they are seeking ways to overcome their adversities, to know that the church has trained individuals to receive them and help them through their situation, and to realize that the church's theology is a theology of liberation that is biblically based. That is why the church needs to develop the program "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction" for liberation and deliverance from addiction and oppression.

If the church fails by ignoring the poor, the addicted, the alcoholic, and the unwanted it becomes, in a sense, the oppressor and antibiblical, and it has defeated its purpose and mission statement which includes seeking out and saving the lost, serving the needy through a continuing program of preaching the gospel, feeding the hungry, clothing the naked, housing the homeless, cheering the fallen, providing jobs for the jobless, administering to the needs of those in prison, hospitals, nursing homes, asylums and mental institutions, and senior citizens' homes, caring for the sick, shut-in, and

mentally and socially disturbed, and encouraging thrift and economic advancement.

Black theology must be the prophetic voice of the church, proclaiming throughout the world what Amos said nearly 3,000 years ago: “Let justice roll down like waters and righteousness as a mighty stream.” Without this voice the church ceases to be the church, and theology ceases to be Christian.

The next chapter will focus on the science of psychology, psychology of education, psychology of awareness, and psychology of presence. Also, it will show the comparison between modern theology and modern psychology and what Trinitarian theology means.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

The theoretical foundations chapter will focus on the science of psychology, psychology of education, psychology of awareness, and psychology of presence, and link them into the project “Ministry of Presence and Pastoral Care in a Congregation Setting for Persons Impacted by Drug and Alcohol Addiction.” The chapter will focus on science of psychology, psychology of education, psychology of awareness and psychology of presence. Each of these topics are designed to help the reader to gain greater insight of the psychological impact of pastoral care within a congregational setting of persons dealing with addictions.

“Education is the key to success,” “get a good job, get a good education,” “a mind is a terrible thing to waste,” “this is your brain, this is your brain on drugs,” “don’t drink and drive,” “mothers against drunk drivers are (MAAD),” “pay me now, or pay me later,” “click it or get a ticket.” These are phrases taken from television and radio advertisements paid for by the advertising council and the United Negro College Fund to stress the importance of education and what would happen if drugs and alcohol are used and abused.

Other phrases and statements for educational purposes from authors and professors are: “The education of any people should begin with the people themselves”

(Carter G. Woodson, *The Mis-education of the Negro*, 1933);¹ “We believe that Education leads to action” (Myles Horton, Founder of the Highlander Folk School. 1932);² “Students live in a historical situation, in a social, political and economic moment. Those things have to be part of what we teach” (Herbert Kohl, Founder of the Open School Movement, 1964);³ “The dual society, at least in public education, seems in general to be unquestioned” (Jonathan Kozol, *Death at an Early Age*, 1967).⁴

“Knowledge emerges only through invention and re-invention, through the restless, impatient continuing, hopeful inquiry [we] pursue in the world, with the world, and with each other” (Paulo Freire, *Pedagogy of the Oppressed*, 1971);⁵ and “Our analysis of the repressiveness, inequality, and contradictory objectives of contemporary education in America is not only a critique of schools and educators, but also of the social order of which they are a part” (Samuel Bowles and Herbert Gintis, *Schooling in Capitalist America*, 1976).⁶

Education and drug and alcohol abuse do not work hand-in-hand. Although a variety of drug and alcohol awareness and prevention programs are available through rehabilitation centers, hospitals, and support groups, they are not present in many churches in communities.

¹ Antonia Dardar, Marta P. Baltodano, and Rodolfo D. Torres, *The Critical Pedagogy Reader*, 2nd ed. (New York, NY: Routledge Taylor and Francis Group, 2009).

² Dardar, Baltodano, and Torres, *The Critical Pedagogy Reader*.

³ Dardar, Baltodano, and Torres, *The Critical Pedagogy Reader*.

⁴ Dardar, Baltodano, and Torres, *The Critical Pedagogy Reader*.

⁵ Dardar, Baltodano, and Torres, *The Critical Pedagogy Reader*.

⁶ Dardar, Baltodano, and Torres, *The Critical Pedagogy Reader*.

The Science of Psychology

Psychology is both one of the most familiar and one of the most mysterious of sciences. Psychology is the science of behavior and mental processes, primarily among humans; and human behavior and mental processes are nothing less than the substance of people's lives, actions, thoughts, attitudes, moods, and even hopes and dreams. The purpose of psychology as a science and profession is twofold: first, to provide better answers to questions about behavior and mental processes than the "everyday psychologist" is likely to come up with; and second, to help people make use of these answers in shaping their own lives.

Although questions about human mental life have been asked throughout recorded history, psychology remains a very young science. Since ancient times, people have been asking questions about why they behave the way they do, but the first people to formally speculate about the nature of human beings and their behavior were the early Greek and Roman philosophers. They were concerned with the question, "What is the mind?" and came up with some interesting answers. Aristotle, for example, thought that mental functions were located in the heart. Centuries passed before this view was corrected and mental functions were assigned to the brain. Meanwhile, questions that today would be considered psychological were left to the realm of philosophy, and college courses concerned with the mind and behavior were confined to philosophy departments. There were virtually no psychology courses or psychologists before the twentieth century, and psychologists are still a long way from having all the answers. Nevertheless, the approach that psychologists take in asking and trying to answer questions about human behavior is

one that represents a significant advance from the approaches that have been taken by “everyday psychologists” throughout history. It is only within the last century that psychology has become recognized as a distant discipline.⁷

John Locke’s philosophy attempted to answer questions about how people can obtain valid information about the physical world. He concluded that, at birth, a person’s mind is a “blank slate” on which sensory experience (vision, hearing, touching, and so on) makes its marks. All knowledge, Locke believed, no matter how complex or abstract, derives from sensory encounters with the physical world.

Wilhelm Wundt, a German physiologist and philosopher considered by many psychologists as the “father of scientific psychology,” opened a psychological laboratory in Leipzig. His studies were aimed at discovering the nature of consciousness. Subjects were asked to describe sensations, images, and feelings as they were exposed to various experiences. The German psychologists thought Wundt’s psychology was “pure science” because there was no practical application of the findings.

William James originally held a similar view. When he began *The Principles of Psychology*, James believed that psychology should be purely a natural science. He argued that psychologists should investigate the correlations between the mind and the brain without pondering over their implications, which would be trespassing into metaphysics. He advocated a “descriptive psychology” that examined correlations without investigating how they arose or what they implied.⁸ Soon afterwards, however,

⁷ Zick Rubin and Elton B. McNeil, *The Psychology of Being Human*, 3rd ed. (New York, NY: Harper and Row, 1981).

⁸ Steve Taylor, “Moving Beyond Materialism: Can Transpersonal Psychology Contribute to Cultural Transformation?” *International Journal of Transpersonal Studies* 36, no. 2 (2017): 147-159.

James revised his views. He came to believe (and continued to believe for the rest of his life) that it was futile and intellectually dishonest to artificially separate natural science and metaphysics. According to James a naturalistic “descriptive” psychology was ungrounded and unstable, not “a sort of psychology that stands at last on solid ground” but “just the reverse a psychology particularly fragile, into which the waters of metaphysical criticism leak at every joint.” As James stated in his presidential address to the American Psychological Society in 1894, “no conventional restrictions can keep metaphysical and so-called epistemological inquiries out of the psychology books”. James came to believe that psychology has to be grounded in some metaphysical assumptions and that its investigations could, moreover, make an important contribution to metaphysics by helping to establish the nature of the mind-body relationship.⁹

Psychologists are concerned with the same phenomena that all people are concerned with in their daily lives, from remembering names to agreeing to disagree. Even though one’s own behavior is close at hand, the underlying causes of that behavior often elude one’s grasp, and as psychologists explore the commonplaces of everyday life, they discover that this familiar territory is full of puzzles and mysteries.¹⁰

Carlo Weber is a priest-psychologist who published the book *Pastoral Psychology: New Trends in Theory and Practice*. This book brings about a deeper relationship between psychology and religion. His accent is on a person-centered rather than problem-oriented approach. Early in his book, he says that “As the theologian now moves his gaze from the God ‘up and out there’ to the God ‘inside persons’ he becomes

⁹ Taylor, “Moving Beyond Materialism,” 147-159.

¹⁰ Rubin and McNeil, *The Psychology of Being Human*.

inevitably more personalistic and moves closer and closer to the viewpoint of the psychologist. And the psychologist who realizes that fixing one's gaze intransigently and narcissistically inward becomes a closed process, must begin to look outward to transcendent experience to find the true self." He feels that now that both psychology and religion are becoming mature enough to see their own faults, there is a movement toward restoring the integrity of each discipline. He believes that once you restore the integrity of the discipline, then communication between them can follow.

Dr. Weber describes very well the dualism found both in theology and in psychology. In theology, the question is how can the fusion, be explained, the coming together of spirit and matter? In psychology, the basic dilemma is the classic body-mind antinomies in terms of the psychosomatic theory, while in theology the antinomy between the divine and the human has given way to an incarnational monism. He sees Christ himself as the personified fusion of the polarities.

As a Catholic psychologist and theologian, he deals effectively with what he calls "the field of combat, neurotic or existential guilt." The remainder of the book serves as a very good introduction to an understanding of mental illness and communicational problems between clergy and clients in a way that would be most helpful to those clergy who are finding themselves pressured into doing more and more pastoral counseling.¹¹

The Psychology of Education

John Dewey sees the psychological theory as emphasizing and reinforcing some general principles which accompany a practical movement that already exists, deriving its

¹¹ Carlo A. Weber, *Pastoral Psychology: New Trends in Theory and Practice* (New York, NY: Sheed and Ward, 1970), 160.

main motives from general considerations. Psychology has no peculiar gospel or revelation of its own to deliver. It may, however, serve to interpret and illuminate some aspects of what is already going on, and thereby assist it in directing itself. One principle which seems to help in this interpretation is the stress laid in modern psychological theory upon the principle of growth and of consequent successive expansions of experience on different levels. Since the mind is a growth, it passes through a series of stages, and only gradually attains to its majority, that the mind of the child is not identical to the mind of the adult is, of course, no new discovery. Everybody has always known it, but for a long, long time the child was treated as if he or she were only an abbreviated adult, a little man or a little woman. His purposes, interests, and concerns were taken to be about those of the grown-up person, unlikeness being emphasized only on the side of strength and power. The differences are, in fact, those of a mental and emotional standpoint, and outlook, rather than of a degree. If one assumes that the quality of child and adult is the same, and that the only difference is in quantity of capacity, it follows at once that the child is to be taught down to, or talked down to, from the standpoint of the adult. This has fixed the standard from which altogether too much of education and instruction has been carried on in spirituality as well as in other matters. If the differences are those of quality, the whole problem is transfigured. It is no longer a question of fixating over ideas and beliefs of the grown person, until these are reduced to the lower level of childish apprehension in thought. It is a question of surrounding the child with such conditions of growth that he may be led to appreciate and to grasp the full significance of his own round of experience, as that develops in living his own life.

When the child is so regarded, his capacities in reference to his own peculiar needs and aims are found to be quite parallel to those of the adult, if the needs and aims of the latter are measured by similar reference to adult concerns and responsibilities. It is a question of bringing the child to appreciate the truly religious aspects of his own growing life, not one of inoculating him externally with beliefs and emotions which adults happen to have found serviceable to themselves. It cannot be denied that the platform of the views, ideas, and emotions of the grown person has been frequently assumed to supply the standard of the religious nature of the child. If the child is to have any religious life at all, he must have it in terms of the same consciousness of sin, repentance, redemption, etc., which are familiar to the adult.

To realize that the child reaches adequacy of religious experience only through a succession of expressions which parallel his own growth, is a return to the ideas of the New Testament: "When I was a child I spoke as a child; I understood or looked at things as a child; I thought or reasoned about things as a child" (1 Cor. 13:11). It is to return to the idea of Jesus, of the successive stages through which the seed passes into the blade and then into the ripening grain. Such differences are distinctions of kind or quality, not simply differences of capacity. Germinating seed, growing leaf, budding flower, are not miniature fruits reduced in bulk and size.

The attaining of perfect fruitage depends upon not only allowing, but encouraging, the expanding life to pass through stages which are natural and necessary for it. To attempt to force prematurely upon the child either the mature ideas or the spiritual emotions of the adult, is to run the risk of a fundamental danger of forestalling future deeper experiences which might otherwise in their season become personal

realities to him.¹² If one were to adapt successfully the methods of dealing with the child to his current life experience, one has first to discover the facts relating to normal development. The problem is a complicated one. Child-study has made a beginning, but only a beginning. Its successful prosecution requires a prolonged and co-operative study. There needs both a large inductive basis in facts, and the best working tools and methods of psychological theory. Child-psychology in the religious, as in other aspects of experience, will suffer a setback if it becomes separated from the control of the general psychology of which it is a part. It will also suffer a setback if there is too great haste in trying to draw at once some conclusion as to practice from every new set of facts discovered. For instance, while many of the data that have been secured regarding the phenomena of adolescence are very important in laying down base lines for further study, it would be a mistake to try immediately to extract from these facts a series of general principles regarding either the instruction or education of youth from the religious point of view. The material is still too scanty. It has not as yet been checked up by an extensive study of youth under all kinds of social and religious environments. The negative and varying instances have been excluded rather than utilized. In many cases, one does not know whether facts are to be interpreted as causes or effects; or, if they are effects, one does not know how far they are normal accompaniments of psychical growth, or more or less pathological results of external social conditions.

The habit of basing religious instruction upon a formulated statement of the doctrines and beliefs of the church is a typical instance. At once admit the rightfulness of the standard, and it follows without argument that, since a catechism represents the

¹² John Dewey, "Religious Education as Conditioned by Modern Psychology and Pedagogy," *Religious Education* 69, no. 1 (January-February 1974): 60-66.

wisdom and truth of the adult mind, the proper course is to give to the child at once the benefit of such adult experience. The only logical change is a possible reduction in size; a shorter catechism, and some concessions, not a great many in the language used. While this illustration is one of the most obvious, it hardly indicates the most serious aspect of the matter. This is found in assuming that the spiritual and emotional experiences of the adult are the proper measures of all religious life; so that so far as the profound significance of the idea of growth is ignored, they are foisted, or at least urged, upon the child copies of the spiritual relationships of the soul to God, modeled after adult thought and emotion. Yet, the depth and validity of the consciousness of these realities frequently depend upon aspirations, struggles, and failures which, by the nature of the case, can come only to those who have entered upon the responsibilities of mature life. We may make the child familiar with the form of the soul's great experiences of sin and of reconciliation and peace, of discord and harmony of the individual with the deepest forces of the universe, before there is anything in his own needs or relationships in life which makes it possible for him to interpret or to realize them. The more sincere and serious persons find their way through and come to some readjustment of the fundamental conditions of life by which they re-attain a working spiritual faith. Even such persons are likely to carry with them scars from the struggles through which they have passed. Many persons whose religious development has been comparatively uninterrupted, find themselves in the habit of taking for granted their own spiritual life. They are so thoroughly accustomed to certain forms, emotions, and even terms of expression, that their experience becomes conventionalized. Religion is a part of the ordinances and routine of the day rather than a source of inspiration and renewing of

power. It becomes a matter of conformation rather than of transformation. Accepting the principle of gradual development of religious knowledge and experience, the necessity of studying carefully the whole record of the growth, in individual children during their youth, of instincts, wants, and interests from the religious point of view is not directed against the child study in itself. Its purpose is exactly the opposite to indicate the necessity of more it will be necessary to carry on the investigation in a co-operative way. Only a large number of inquirers working at the same general question, under different circumstances, and from different points of view, can reach satisfactory results.

If there was a convention that would take steps to initiate and organize a movement for this sort of study, it would mark the dawn of a new day in religious education. Such a movement could provide the facts necessary for a positive basis of a constructive movement, and would, at the same time, obviate the danger of a one-sided, premature generalization from crude and uncertain facts. Dewey's address titled "The Relation of Modern Psychology to Religious Education" indicates that it is possible to approach the subject of religious instruction in the reverent spirit of science, making the study of this problem the same sort that is made of any other educational problem. If methods of teaching and principles of selecting and using subject-matter, in all supposedly secular branches of education, are being subjected to careful and systematic scientific study, how can those interested in religion (and who is not?) justify neglect of the most fundamental of all educational questions, the moral and religious?¹³

In Therese Huston's book titled *Teaching What You Don't Know*, the beginning of chapter two talks about a college professor whose specialty is physical,

¹³ Dewey, "Religious Education."

improvisational comedy in the theater department at Elon University in South Carolina, but he is teaching “The Global Experience” to the freshman class. They watched a video on global warming and had a lively discussion afterwards. The professor made a general observation about why some people might not be changing their behavior despite reports of climate change. He explained, “There was a philosopher who once said that you can look at the history of human civilization and see people tolerating as much discomfort as possible. They tolerate that discomfort until they reach a threshold point where action must take place.” “What’s important is that this action is not a gradual response to the problem. The problem has to reach a critical point, then action will proceed.” As he paused to let the idea sink in, this young woman, fresh out of high school, replied immediately, “I think that was Rousseau,” and recited the whole quote from memory.¹⁴ Not knowing what to do with only a little information about this philosopher and not sure if the student was right or not, he certainly did not want it to be known that the student knew more than the teacher did. After the student finished, he expressed his appreciation by nodding and quickly took the discussion into another direction, staying clear of the topic of Rousseau. Sometimes discussions and topics can turn into a disaster for any teacher when comments or quotes are made without full knowledge of who it was from. It is hard to be shown up by a nineteen-year-old. Faculty members assume that they are reasonably well-read and at least selectively well-educated, but one or two “Rousseau-moments” can put those assumptions to the test. And the test seems so unfair when you never claimed to be an expert on the topic in the first place.¹⁵ We all know the

¹⁴ Therese Huston, *Teaching What You Don’t Know* (Cambridge, MA: Harvard University Press, 2012), 28.

¹⁵ Huston, *Teaching What You Don’t Know*, 29.

disadvantages of teaching outside your expertise, or at least we can imagine them: you could be outsmarted by your students, you could be asked a question you cannot answer, you could spend hours preparing for every class and then explain a difficult concept poorly or incorrectly.

Before identifying the advantages to teaching unfamiliar material, we first need a way to distinguish faculty who are teaching comfortably within their expertise (content experts) from faculty who are teaching outside their expertise (content novices);¹⁶ for example, a psychology professor teaching “Introduction to Psychology.” He had plenty of knowledge about certain kinds of psychology, but with six major subdivisions in this far-reaching discipline, he was bound to be unfamiliar with some topic in the text book. He still needed to teach everything from infant attachment to drug use and during that time, he probably taught as a content novice.¹⁷

Psychology of education can be very useful in this project, “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction,” because the drug addicts and alcoholics must be educated about the recovery process and what happens if they continue to use and abuse drugs and alcohol; and the young adults and adolescences must be educated about the dangers that are ahead of them if they become drug users and alcohol drinkers. The fact that most of teachers in churches are not scholars or professionals in the field of psychology, they will fall in between the categories of content expert and content novice, and in the event that certain

¹⁶ Huston, *Teaching What You Don't Know*, 30.

¹⁷ Huston, *Teaching What You Don't Know*, 30.

problems cannot be solved or questions answered, they will be advised encouraged to seek professional help.

Psychology of Awareness

The purpose of this study is to formulate a meta-psychological foundation for psychology which is consistent with Christian thought. The approach taken is epistemological in nature and integrative in scope. It concentrates on constructing a Christian world view which will provide a frame of reference for the integration of psychological and Christian thought. A world view based on six Christian presuppositions is constructed. The six presuppositions discussed are:

- (a) one unifying truth, God
- (b) the reality of Christ
- (c) a supernatural orientation
- (d) human personalism
- (e) the awareness of evil
- (f) ultimate purpose and meaning in life

This worldview is a constructive synthesis of the Christian thought of Blamires, Dooyeweerd, and Trueblood. A meta-psychological analysis of psychology is accomplished via a basic issues approach.

An integrative psychology is formulated which understands and explains the data of human behavior and experience in terms of the original meta-physical presuppositions which underlie all phenomena. The psychological issues examined are analyzed from a

Christian worldview base. This is a formulation of a methodology for the further investigation and development of integrative psychology.

The Awareness of Evil discussed as one of the six presuppositions is a mind operating from a Christian worldview has an acute and sensitive awareness of the power and pervasiveness of evil upon the human scene. Thinking Christianly on this matter means that there is an expectation of constant moral conflict in all spheres of discourse. Persons are seen as moral beings. Our actions are either good or evil, and it matters which they are. Our nature (seen holistically as created, fallen, redeemable) is such that evil impinges upon our every effort; hence, there is a constant struggle between the forces of good and the forces of evil. A Christian world view recognizes that evil is universal and that all are guilty. This recognition is only bearable because of the hope that Christ brings. The Christian mind's awareness of evil posits a moral order, an ethic and or value system, which removes mankind from the center of the universe and recognizes God as the center of the universe.

Another discussion is the presupposition of Ultimate Meaning and Purpose in Life from a Christian worldview perspective, wherein life is considered both in its entirety and in its daily activities take on divine attributes. There is a "sacramental cast" to human existence "to create beauty or to experience beauty, to recognize truth or to discover truth, to receive love or to give love, is to come into contact with realities which express the Divine Nature." The purpose ascribed by the sacramental cast of life is to encourage us to be identified solely in the context of our true conformity to the created design, to be in the image of God. The Apostle Paul presents this concept in the third chapter of Philippians. Here, the sacramental cast of life is described as "knowing Him"

and the “power of His resurrection” and the “fellowship of His suffering.” This process makes us conformable to the death of Christ (i.e., identified with Christ). This is the restoration of the image in humankind, and this is the biblical criterion for the purpose of life. Packer emphasizes this point repeatedly. He states that the knowledge of God is practical because it is crucial for the genuine living of life. The world and its vicissitudes, without the knowledge of God, becomes an unexplainable, disheartening, meaningless place of existence. Life loses direction and purpose when divorced from the knowledge of God.¹⁸

Psychology of Presence

In times of crisis, ministers are encouraged to adopt a “non-anxious presence.” This is particularly true for interim ministers, that is, ministers who assist congregations during the transitional time between longer term “installed” ministers.¹⁹ According to family systems theories which focus on the way people behave in groups, a pastor who can remain reasonably non-anxious will serve as a calming influence when the congregation is conflicted.²⁰ Because serving as a non-anxious presence is so highly recommended, it has become something of a mantra in the interim community. While systems theory is helpful in pointing out the benefits of remaining a reasonably non-anxious presence, it is less than helpful at explaining why a non-anxious presence is

¹⁸ Jack P. Pascoe, “An Integrative Approach to Psychological and Christian Thought Based on a Christian World View,” *Journal of Psychology and Theology* 8, no. 1 (1980).

¹⁹ Roger S. Nicholson, ed., *Temporary Shepherds: A Congregational Handbook for Interim Ministry* (Bethesda, MD: The Albin Institute, 1998).

²⁰ Edwin H. Friedman, *Generation to Generation: Family Process in Church and Synagogue* (New York, NY: The Guilford Press, 1985), 208-209.

calming and what are some practical ways of remaining “non-anxious” in a conflicted situation.²¹ Consequently, one can be left with “non-anxious presence” as a mantra rather than a strategy. Two aspects of self-psychology, derived from the theories of Heinz Kohut, help illuminate questions left unanswered by systems theory. First, by remaining relatively non-anxious, the minister or other systems leader puts himself or herself forward as an idealizable figure. Even healthy adults need someone to idealize, to respect. Because of the psychology underlying idealization, the idealized figure serves as a calming influence. Second, self-psychology stresses the role that empathy, i.e., respectful understanding, plays in the development of a healthy and resilient self.

While the focus of self-psychology has been on the development of individuals, it is likely that similar factors play a role in the development of a healthy group self.²² If so, then ministers, by employing empathy, can help even healthy congregations further develop their spiritual gifts. A minister who works empathically is also more likely to be appropriately idealized, thus adding to the congregation’s stability during the normal stresses of corporate Christian life and the added stresses of an interim period. To test this theory, this researcher investigated the relationship between three interim ministers and the congregations they had recently served. For the sake of consistency, an approximate size and demographic background was chosen for the congregations to explore. The researcher then checked with local judicatory executives who recommended three different interim pastors who had recently served churches that fit the criteria. With

²¹ Peter L Steinke, *How Your Church Family Works: Understanding Congregations as Emotional Systems* (Bethesda, MD: The Albin Institute, 1993), 22-23, identifies how anxiety reinforces anxiety and can thus lead to a vicious circle. Friedman advocates playfulness as a response to tension. Friedman, *Generation to Generation*, 50-51, 209.

²² Robert L. Randall, *Pastor and Parish: The Psychological Core of Ecclesiastical Conflicts* (New York, NY: Human Sciences Press, Inc., 1988), 21-22.

advance clearance from the current called pastor, the researcher interviewed the three interims, the chairs of the pastoral search committees that were active during the interims' tenure, and the judicatory representatives who served as liaisons between the church and the relevant judicatory.

The findings both confirmed the researcher's theory and identified practical limits. While the three pastors themselves were chosen almost at random, they demonstrated style differences that help illuminate different aspects of self-psychology. The most idealized of the three interims was particularly adept at employing respectful empathy, effectively integrating it into worship planning and leadership. The trust the congregation bore for this interim helped sustain them when they were twice turned down by prospective new ministers. In another congregation, however, conflict arose involving the interim's leadership style. While the interim in that situation could have been more empathetic and less oriented towards ensuring that her recommended changes took place, the church in question was also the most potentially conflicted of the three. More empathy on the part of the interim might not have prevented the problems that arose. Empathetic mirroring is not a magic bullet. Where congregational patterns are deeply ingrained, it takes more than empathy to effect healing. It also takes time, commitment on the part of the congregation, and the blessings of that ultimate non-anxious presence, the Holy Spirit, to work long-term change.²³

Modern theology and modern psychology both understand human beings as fundamentally relational. In lieu of the traditional language of "persons" and "hypostases," Trinitarian theology is being reevaluated in light of God's relationship to

²³ Barbara Bundick, "Caring for the Congregation: Self Psychology, Interim Ministry, and the Non- Anxious Presence," *Chicago Theological Seminary Register* 90, no. 2 (2000): 24-51.

humanity through Jesus Christ. “The fundamental issue regarding the Trinity is not the so-called three-ness of God. It is rather the dynamism of the divine life that can redefine itself by self-separating and reuniting, by dying and rising.”²⁴ The core of Trinitarian theology has always been relational. The Creator was traditionally defined as God the Father, Jesus as God the Son, and the Holy Spirit as the bond of love between Father and Son. Augustine expressed this view as Lover, Beloved, and Love.²⁵ The three co-exist through a process of kenosis, of self-emptying. The Creator emptied himself or herself in love for all creation. “God so loved the world that he gave his only Son” (John 3:16). The Son, in turn, emptied himself in obedience to the Creator, dying on the cross. The Spirit, as the love between parent and child, is eternally emptying itself, “pouring itself into our hearts in love,”²⁶ a dance of love whose blessings are showered upon all creation.²⁷

Modern psychology, self-psychology included, emphasizes the relational nature of human beings. Self-psychology arises out of the work of Dr. Heinz Kohut, who, with his followers, sees persons as struggling to live out the pattern of their deepest selves, self-developed and held together through relations with empathetic others. “You need other people in order to become yourself,” Kohut once said.²⁸ Kohut expresses the essential

²⁴ Ted Peters, *God as Trinity: Relationality and Temporality in Divine Life* (Louisville, KY: Westminster/John Knox Press, 1993), 14.

²⁵ Peters, *God as Trinity*, 63, 67.

²⁶ Peters, *God as Trinity*, 1.

²⁷ Denis Edwards, *Jesus the Wisdom of God: An Ecological Theology* (Maryknoll, NY: Orbis Books, 1995), 99, 123.

²⁸ Heinz Kohut, *Self-Psychology and the Humanities: Reflections on a New Psychoanalytic Approach*, ed. Charles B. Strozier (New York, NY: W. W. Norton and Co., 1985), 238.

relationality of others through his terms “self-objects” and one’s “self-object needs.”

Self-objects are “objects i.e. others which are experienced as part of the self.”²⁹

Kohut noted that children often relate to significant adults in this manner. Kohut recognized in this phenomenon the nature of “narcissistic” needs. (In self-psychology, the term “narcissistic” is used neutrally, even positively, as a synonym for one’s “self.”)³⁰ Even the most selfless among us have narcissistic, that is, self-object needs. While the use of another to meet one’s self-object needs does not preclude recognizing the other as an independent person, human beings are not as independent of each other as they like to think. Humans beings are porous, permeable. People who are important to one live psychologically under as well as outside one’s skin. All significant relationships are thus self-object relationships.³¹ What distinguishes a healthy self from an unhealthy one is not the existence of narcissistic needs, but the person’s capacity to meet those needs in a healthy way.³² Thus, self-psychology agrees with modern theology in that human beings are grounded inescapably in an environment of relationships.³³ As theologian Leonardo Boff said, seeing people as image and likeness of the Trinity implies always setting them

²⁹ Kohut, *The Analysis of the Self*, xiv, 26-27.

³⁰ Because the persons normally described as “narcissistic” are so fragile, their narcissistic, i.e. self needs, give rise to the kind of self-centered behavior that gives narcissism a bad name.

³¹ Chris R. Schlauch, “The Intersecting-Overlapping Self: Contemporary Psychoanalysis Reconsiders Religion Again,” *Pastoral Psychology* 42, no. 1 (1993): 39; Heinz Kohut, *The Kohut Seminars on Self Psychology and Psychotherapy with Adolescents and Young Adults*, ed. Miriam Elsom (New York, NY: W. W. Norton and Co., 1987), 30; Howard A. Bacal, “The Centrality of Self-Object Experience in Psychological Relatedness: Response to Editor’s Follow-Up Questions,” *Psychoanalytic Dialogues* 5, no. 3 (1995): 403.

³² Heinz Kohut, *How Does Analysis Cure?* ed. Arnold Goldberg, with the assistance of Paul Stepanky (Chicago, IL: The University of Chicago Press, 1984), 70; James W. Jones, *Contemporary Psychoanalysis and Religion: Transference and Transcendence* (New Haven, CT: Yale University Press, 1991), 19.

³³ Ernest S. Wolf, *Treating the Self: Elements of Clinical Self Psychology* (New York, NY: The Guilford Press, 1988), 29.

in open relationship with others; it is only through being with others, that they can build their own identities.³⁴

Shortly before his death, Kohut emphatically made the same point. Values of independence are phony there is no such thing. There can be no pride in living without oxygen. Human beings are not made that way. It is nonsense to try and give up symbiosis and become an independent self. An independent self is one that is clever enough to find a good self-object support system and stay in tune with its needs and the changing of the generations.³⁵

When a Vermont college student hurt his knee playing hockey, his doctor prescribed opioid painkillers. His story then followed a path typical for thousands of people: opioid use led to addiction, which led to the criminal use of heroin, which led to jail, which led to homelessness. This student is one of the fortunate ones, however: he got treatment. Every day, ninety-one opioid addicts in the United States die of an overdose. The opioid crisis killed more Americans in 2016 than were killed in the entire Vietnam War. Some 64,000 drug overdose deaths occurred that year, most of them opioid- related. The addiction problem has doubled in scope since 2010. Yet, the country's leaders remain slow to respond. The roots of the crisis are complex, but most experts agree that it started in doctors' offices, where millions of patients like this student were prescribed opioid painkillers for short-term pain relief. Convinced by pharmaceutical companies that addiction to opiates was rare, doctors have dispensed these drugs freely. The number of painkillers prescribed in 2016 was enough to provide them for every adult in the country.

³⁴ Peters, *God as Trinity*, 36, quote from Leonardo Boff, *Trinity and Society* (Maryknoll, NY: Orbis Books, 1988), 149.

³⁵ Kohut, *Self-Psychology and the Humanities*, 262.

Addressing the crisis involves two distinct, and in some ways, contradictory challenges. The first is helping the people already addicted. This cannot be done merely by cutting off the flow of painkillers, as some states have begun to do, as this is likely to send addicts in search of drugs that are even riskier, such as heroin. The second challenge is to prevent future addiction, which does entail cutting that flow of prescription pills. In helping those addicted, the key step is to make treatment widely accessible and comprehensive, including medical therapy and social services. Vermont has shown the way on this front, using Medicaid funds to invest heavily in clinical treatment that uses methadone (an opioid) and other drugs to ease withdrawal and manage the addiction. He credits this program with saving his life. When it comes to preventing addiction, several states have sought to regulate opioids. Massachusetts was the first to limit the number of pills doctors can prescribe. Michigan places a seven-day limit on opioid prescriptions and provides an online database to prevent addicts from going from one doctor to another. In Colorado, Kaiser Permanente offers an eight-week course to help patients recognize the dangers of opioids and manage their pain through physical therapy, exercise, and meditation.

As a result of that program, opioid use has dropped significantly. Any comprehensive approach involving increased regulation and expanded treatment requires funding. Last October, President Trump declared the opioid crisis a national emergency but offered no additional money. Congress has allocated one billion dollars over two years for drug treatment, but studies suggest that is about a tenth of the money needed. Vermont officials estimate that it costs \$16,600 to manage one person's care. Compared to the cost of incarcerating someone for a year for illegal drug use, \$31,300 a year, that is

a bargain. It is also the only way to prevent more people from dying and more families and communities from being devastated.³⁶

³⁶ “The Government Needs to Address the Opioid Crisis – And That Takes Money,” *Christian Century*, January 31, 2018.

CHAPTER SIX

PROJECT ANALYSIS

Drug addiction and alcoholism is an illness and many people fall victims of these illnesses when they least expect it. Drugs can be prescribed by a physician for any legitimate reason such as aches, pain, fever, injury, surgery and dieting. Depression, paranoia, worry, fear, anxiety, nervousness and many disorders are a few of the mental reasons. The more the drug is taken without caution the more likely it is to become addictive. Without the knowledge of the consequences that can happen, if the drug is abused, one can easily become an addict.

Usually a prescription comes with instructions and warnings on what can and cannot be taken with it and what could happen if they are ignored or not taken seriously. It comes with side effect information for certain health conditions like allergies and pregnancies. The pharmacist will assist you if you have any questions or concerns so that there is an understanding about the danger it can possess for being over medicated. Over the counter drugs have warning labels to inform you of the effects that could happen when taken without caution and can be easily addictive.

Street drugs are prescription drugs sold illegally from dealers for profit and to feed the habit of the addict who cannot get a prescription from a doctor. Friends and family members who have an ample supply of drugs and narcotics can pressure you into

taking them for recreational use and the more it is available for you the more addictive you become. It is easy to get addicted but hard to overcome that addiction.

Alcohol is legal for sale and consumption in the United States. The alcohol and liquor laws of each state in the U.S. set the minimum drinking age as twenty-one years of age. A person under the age of twenty-one who is caught drinking can usually be subjected to legal consequences. One drink can lead to another, and another, and another until it becomes a problem and the problem is the addiction. Alcoholics decide to drink to feel good, and this means drinking when you are around others who drink, feeling down or worried about finances, death, job, responsibility, and just being social. Alcoholics use any excuse they can to drink in order to feel good. Also, they drink to escape reality usually to forget about facing or solving problems. In addition, they drink when they are sad feeling sorry for themselves and for others or to ease away the pain. Finally, alcoholics will often take out their anger on those that are around them at any given time. An alcoholic will drink all day if they could and when they run out of alcohol they will go and get more until they are at that level of satisfaction, usually drunk or passed out.

Methodology

The methodology used for gathering data and determining the awareness level is the qualitative method. Pre and post-test surveys along with interviews, testimonies, observations, and video presentations were used to measure the awareness levels. Charts illustrated the results of the pre and post-test surveys to show if there was an increase in the awareness level, or no increase at all.

As an added measure interviews, observations, testimonies, and video presentations were implemented to go deeper into the knowledge and experience of the participants. Each participant had an opportunity to share their past and present experiences with working with, dealing with, and or recovering from either or both addictions. The hypothesis was through awareness training to lay-persons in the church in the ministry of presence and pastoral care and providing referrals and other supportive services that the church cannot provide.

Announcements were made one month prior to the project's seminar at Quinn Memorial A.M.E. Church. The targeted number of participants were between eight and fifteen members. Using my prior experience of members attending church meetings and various other seminars held at the church and other institutions in the area, I felt it necessary to invite citizens in the community to attend this awareness training seminar. The seminar was held in the fellowship hall of Quinn Memorial A.M.E. church. Four, eight feet tables were set up, two tables in each row that sat eight on one side per row. The seats that the participants sat in session one returned to those seats in session two and were numbered as such. The first row sat participants one through six and row two sat participants seven through ten.

Implementation

My doctoral project's focus is on the church and what it is doing to address the issue of drug addiction and alcoholism. The church I grew up in had a methadone clinic but did not have a program in the church to deal with drug addicts and alcoholic for its members. The church did not show a concern for members like myself for addressing

problems, needs and concerns which is the reason for my departure from the church.

There are many people belonging to churches that have drug problems that are not being addressed in the church. They go unnoticed, they fall through the cracks and the addiction get worse. I turned to drugs and alcohol because of lack of support from the church and family matters. My problem was not the addiction, but how I was being treated and others like me that are suffering from being addicted and are reaching out for help and no one hears their cry. I did not reach out to them for help because I knew who they were supporting. It was God's grace that delivered me without their help and after that I accepted the call to ministry. My project "Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction" was developed to meet the needs of those persons who have been looked over, gone unnoticed, fell through the cracks. The purpose of the research is to generate an awareness about the dangers and consequences associated with drug addiction and alcoholism so that what happened to me will not happen to them.

Most of our frustrations in life will come from having false expectations of people places and material things. So many have expected the church to be a clinic. Just because there is an endowment of the Holy Spirit present in our churches, it does not mean that there is a presence of licensed clinicians in our churches. Too often the church has overcompensated for the substance. We lack with dancing, shouting, and singing, all while somebody is on the verge of committing suicide. Maybe these recent events will provoke God's church to have these discussions more often and sooner rather than later. These vicissitudes of life are not going away so we might as well face them head on.

When I was contemplating as to what theological seminary to attend work to pursue the Doctor of Ministry degree I looked at three seminaries; Ashland Theological Seminary, where I received my Master of Divinity Degree in 2009, Payne Theological Seminary, the institution the African Methodist Episcopal Church (my denomination) supports, and United Theological Seminary. Two seminaries Ashland Theological Seminary and United Theological Seminary offered the Pastoral Care program I was interested in and Payne Theological Seminary did not. Ashland Theological Seminary did not have an online program and United Theological Seminary did. Traveling became a major issue because of the distance from where he lived to where the seminaries were located and the online program at United Theological Seminary was the best choice for to consider.

Also, a few colleagues were already enrolled or graduated from United Theological Seminary and gave positive comments about the seminary and their online program. Initially, my plans were to enroll and graduate from United Theological Seminary while living and pastoring St. Paul A.M.E. Church in Canton, Ohio but after two semesters I was appointed to Quinn Memorial A.M.E. in Steubenville, Ohio. An Itinerant Elder in the A.M.E. Church like all Methodist denomination your appointments are yearly and expect to be moved at any Annual Conference, Planning Meeting, or Mid-Year Convocation. I did not expect to be moved after serving at St. Paul from 2014 to 2017 but it happened; and Quinn Memorial A.M.E. Church in Steubenville, Ohio is where the project took place. This project was chosen because of the experience I had in my teenage and young adult years.

A twelve question pre and post survey was designed and approved with minor suggestions from the professional associates, a certified counselor was recommended by one of his professional associates; and a date was set for this awareness training seminar to take place. The seminar was scheduled for two sessions in one day. Session one from 9:00 am to 12:00 pm with an hour lunch provided and session two from 1:00 pm to 3:00 pm. Instead of having the seminar for one day the certified counselor was not able to make it on the date scheduled and it was too late to inform those who planned to attend that we had to reschedule the seminar and another day was added to take place two weeks later.

Session one was held Saturday February 23, 2019 9:00 am at Quinn Memorial A.M.E. Church in Steubenville, Ohio. This session was to have the pre-survey and have Elder G. (the certified counselor) to give his seminar relating to drug addiction and alcoholism and session two was to have interviews, observations, testimonies, video presentations and recordings from present an former drug addicts, alcoholics, institutions and rehabilitation centers working with them to help them overcome their situation. Since Elder G. was unable to make session one, session two became session one with the pre-survey being taken along with the interviews, observations, and testimonies.

Before the seminar began an opening prayer and a brief introduction was given by and the purpose of the seminar was explained. There were ten participants who introduced themselves and their occupation. Participants numbers one and five worked in a rehabilitation center, participant number two was a recovering drug addicts, participant number three was a recovering alcoholic, participant number four had two family members that were drug addicts, participant number six had one family member that was

an alcoholic, participant numbers seven and eight knew people who were drug addicts and alcoholics, participant number nine was a retired rehabilitation worker, and participant number ten was a guidance counselor. Two were men and the other eight were women. Their ages were over fifty-five and they were excited about this seminar because there has not been any type of program lately to address the issues of drug addiction and alcoholism.

The pre-survey was handed out and the participants were asked to initial the survey and write down the institution where they worked or retired from and if they were still in operation. There were five institutions that were written down and still in operation; Coleman Professional Services, YWCA, The Criminal Justice System's Drug Enforcement Agency, Relationship Builders Inc., and Gateway Rehabilitation Center. The pre-surveys were returned, the data was collected, organized, put on the spread sheet and charted after the end of session one.

After the interviewing process we watched YouTube interviews of drug addicts and alcoholics. We noticed the attitudes, behaviors, and conversations from both users and then we watched the ones who were on the road to recovery. We watched segments about drug dealers, law enforcement, and institutions on drug addiction and alcoholism and what they are doing to help prevent this disease from becoming an epidemic. We watched and learned what CBT (Cognitive Behavioral Therapy) meant and how it was used. As we watched, we took time to discuss certain portions of the interviews and presentations to be more aware of the issues that we will encounter when the program is developed. Session one ended with a prayer and the announcement of when session two would be held.

Session two began Saturday March 9, 2019 9:00 am at Quinn Memorial A.M.E. Church in Steubenville, Ohio. Elder G. was introduced as the presenter and his biography was read which included his family origins, marital status, schooling, addiction and recovery, past accomplishments, and current ministries. In his biography, he stated that through wanting to give back to society from some of his life experiences, he studied and graduated from the University of Cincinnati in 2008, receiving a bachelor's degree in Drug and Alcohol Addiction Counseling. He is an Ohio Chemical Dependency Counselor III, and an Internationally Certified Alcohol and Drug Counselor. He has worked for many different drug and alcohol rehabilitation centers in the tri-state area and continues to give back to the drug and alcohol community through spiritual care counseling, drug and alcohol counseling and therapy at Gateway Rehabilitation Center in Aliquippa, Pennsylvania. Currently, he is the pastor of Second Chance Ministries COGIC in Steubenville, Ohio.

Elder G. asked everyone to introduce themselves and recognized most of the people attending this drug and alcohol awareness seminar. He brought booklets of his seminar so that we might go over it with him and use some of the material in future seminars. The title of his seminar was "Faith-Based Vs. Twelve-Step Philosophy of Addiction Rehabilitation Seminar." I received an outline of his seminar two weeks before the first session and it included his biography, introduction of thought, fact or fiction, faith based vs. twelve step philosophy, what is alcohol and chemical dependency, choices/choice therapy, positives and negatives of both twelve step and faith based rehabilitation, motivational interviewing, and a question and answers segment. He used the chalk board to illustrate Cognitive Behavioral Therapy (CBT) and choices/choice

therapy. He spent a lot of time on the twelve-step portion of the seminar to show how it can lead a recovering drug addict or alcoholic to Christ, if they choose to do so. Some recovering drug addicts and alcoholics, he explained, do not believe in God. Therefore, they choose not to give their life to Christ. Lunch was provided and Elder G. concluded his seminar with a question and answer session then he had to report to his job on second shift.

The post-survey was handed out and returned but they wanted to go the over the survey to see if they gave the right answer to the questions on the survey. I gave each participant their survey back and we went over the answers. There were no right or wrong answers just the best answer which was indicated on the master survey. The data was collected, organized, put on the spread sheet and charted for session two.

Seventy to one hundred percent of the participants chose the best answer for the pre-survey (see figures one through ten). The post-survey resulted in one hundred percent choosing the best answer. The survey resulted in a small increase in awareness simply because the participants were involved in some way with drug addicts and alcoholics. The interviews, observations, testimonies, and visuals in session one contributed more in the increase in awareness than in session two due to the structure of it and group discussion. The questions that did not have the best answer selected in the pre-survey were selected in the post-survey. Those answers came from the information presented in session one's seminar of interviews, observations, testimonies, and visuals. The fact or fiction portion of session two's seminar helped in the increase of awareness as well, but the Faith-Based versus Twelve-Step portion had little to no effect because the survey did not have questions that related to a Twelve-Step program. The project was not designed

to function like a twelve-step program even though some of the later steps in the twelve-step program gave a choice to come to Christ which turned out to be an option if one was to become a believer.

Project Survey Analysis

The following analysis is the pre and post survey questions answered by the participants before and after the awareness training seminar was conducted. It should be noted that the sample size for this survey was twelve. Below is the project calendar, the pre/post survey and the project survey analysis.

Project Calendar

The proposed scheduled timeline is as follows:

Category	Activity	Length of Time
Professional Associates	Meet with the professional associates to discuss their work in the project	02/08/2019 Conference Call
Preliminary Work	Prepare the training material. Contact the laity and schedule training sessions.	02/08/2019 Conference Call
Position	Assign the professional associates to their position	02/08/2019 Conference Call
Questionnaire	Work with the professional associates to develop an appropriate questionnaire	02/08/2019 Email Conference Call
Pre-survey	Administer pre-survey on the first session of training with the laity	02/23/2019
Data Collection	Collect and organize the data on spread sheet	02/23/2019
Training	Begin training session 1 with the laity	02/23/2019
Training	Continue training session 2 with the laity	03/09/2019

Post- Survey	Administer post-survey to the laity on the second session of training	03/09/2019
Data Collection	Collect and organize the data on spread sheet	03/09/2019
Statistical Operations	Determine the hypothesis through the qualitative analysis	03/11/2019
Data Processing	Process the data and tabulate	03/11/2019
Results	Compile the results and report the findings	03/11/2019
Reporting	Incorporate reports into the dissertation draft	03/11/2019
Presentation	Final presentation after Mentor's ratification	10/28/2019

Pre- and Post-Survey

1. Drug addiction and alcoholism is a
 - a. Condition
 - b. Problem
 - c. Disease
 - d. Inheritance
 - e. Penalty

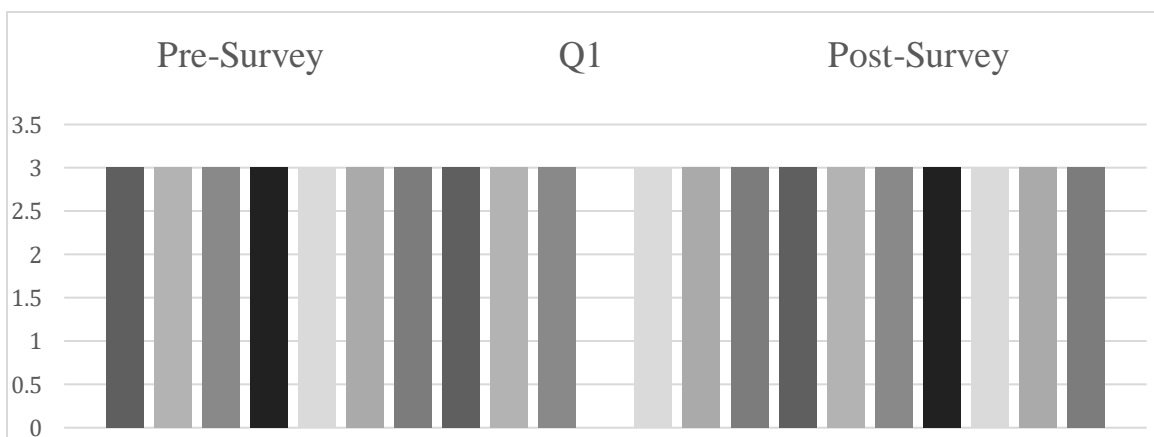


Figure 1. Survey question number one

Question number one wanted to see who would choose the best answer from the selected answers. It was not difficult to choose unless the participant had no prior experience with friend and family members. Two participants were recovering drug addicts and alcoholics. Four worked for agencies dealing with drug addiction and alcoholism. Three had family members addicted to drugs and alcohol and one retired from a rehabilitation institution. They were very aware and 100% answered accordingly.

2. Drug addiction and alcoholism can affect

- a. Men
- b. Women
- c. Children
- d. Relationships
- e. Spirituality
- f. All the above
- g. None of the above

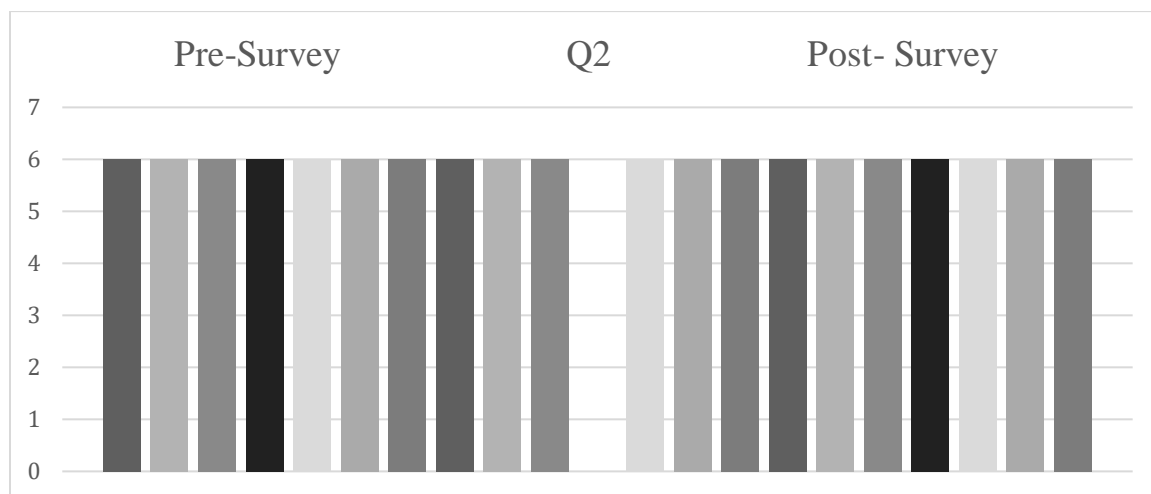


Figure 2. Survey question number two

Question number two did not single out anyone collectively but individually it effects every aspect and everybody. The participants were serious about the survey questions in choosing the best answer. They carefully looked over the answers and 100% chose the best answer. The questions seemed very easy to answer; the survey and seminar could have turned out differently by choosing any answer and becoming less interested and making a joke out of everything said and done.

3. The church members can assist addicts, alcoholics, and those with addictive behavior best by
 - a. Praying for them when they come
 - b. Giving them proper referrals
 - c. Telling the pastor so he/she cannot let them serve in the church
 - d. Hiding your purse or wallet so none of your belonging can be stolen

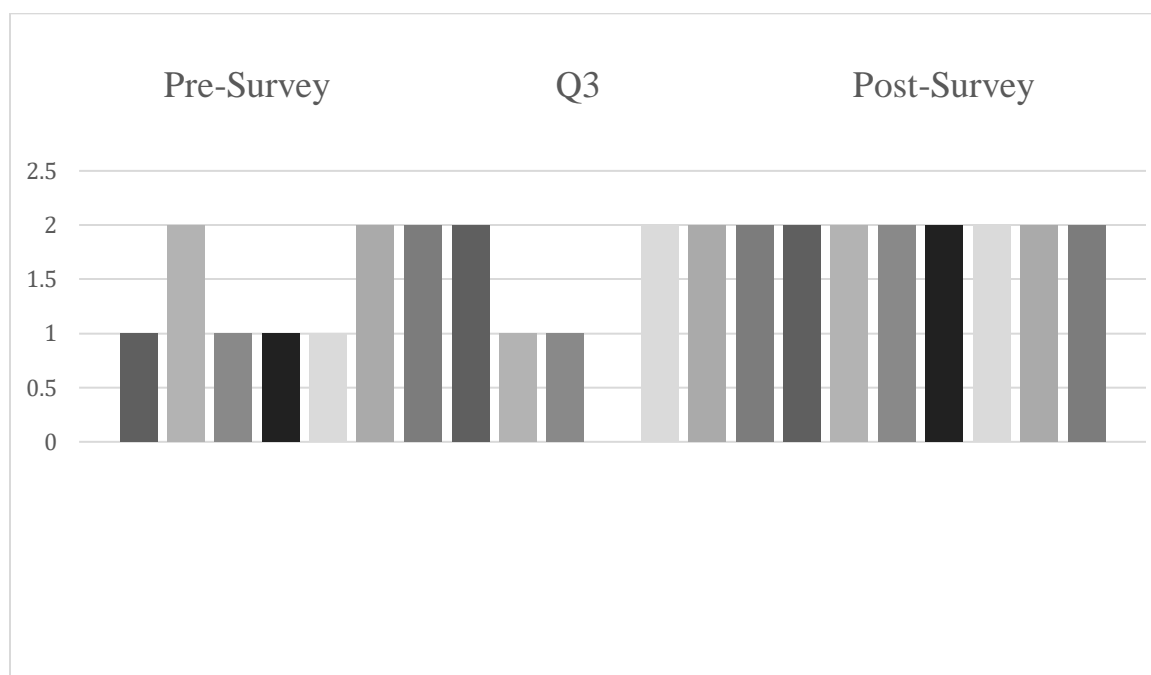


Figure 3. Survey question number three

Question number three, praying for the drug addict, alcoholic, and those with behavior is good especially when they are receptive of the prayer offered. If the person is

a non-believer seeking help from the church prayer can be another form of the process that leads to recovery. The chart shows 60% chose prayer for the pre-survey because they felt it was the right answer since it was in the church and that prayer was part of what the church has to offer. They all chose proper referrals as the best answer after seeing and hearing illustrations on certain behaviors from the addicts during the seminar.

4. A pastoral care ministry can best be described as like developing a
 - a. twelve-step program
 - b. Referrals base program
 - c. Overall caring based program
 - d. Prayer based program

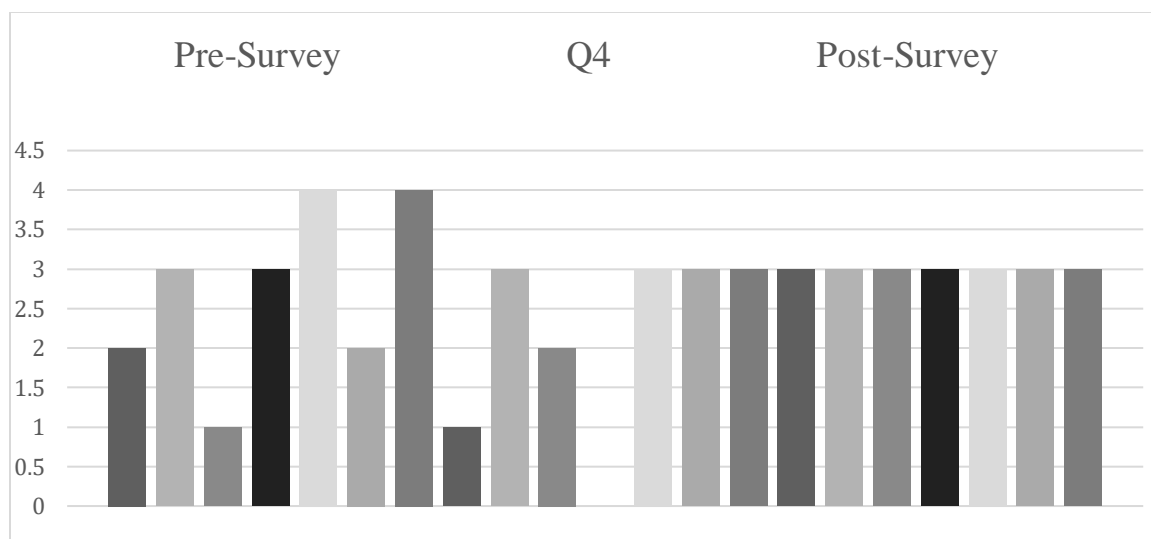


Figure 4. Survey question number four

Question number four, for the pre-survey the participants answers were mixed until the structure of the program was explained to them. The participants did not know what to expect but knew that drugs and alcohol was going to be the topic. They were willing to learn more about the ministry of presence and pastoral care program being developed by the church.

5. What causes a person to become an addict or an alcoholic?

1. Depression
2. Loss of job
3. Anxiety
4. Peer Pressure
5. Death
6. All the above

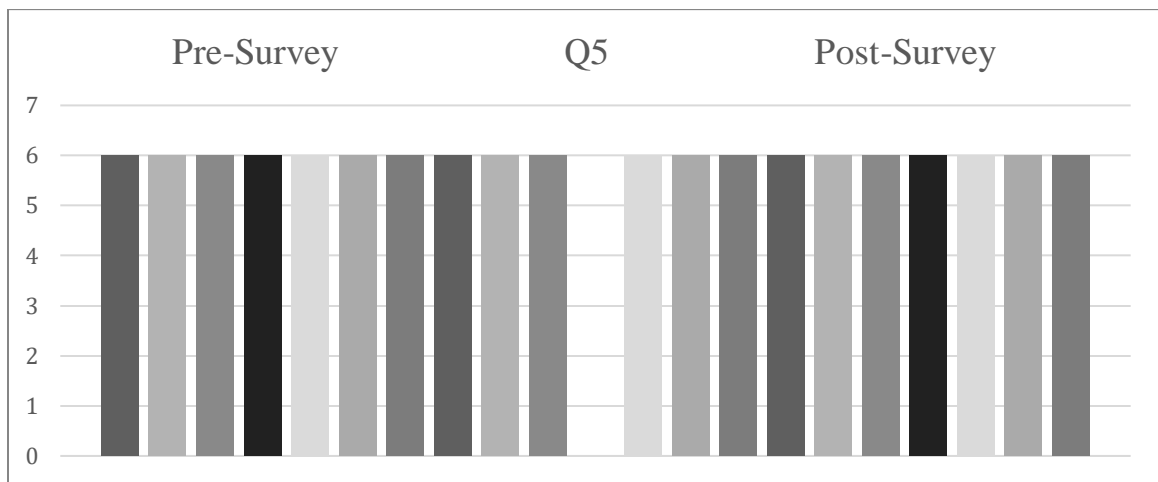


Figure 5. Survey question number five

Question number five addressed the causes for drug addiction and alcoholism?

Each answer can in fact cause a person to use and abuse drugs and alcohol. There are many other reasons for what causes drug addiction and alcoholism, too many to list and the participants could have chosen any of the six answers; and they would have been correct but number six was the best answer and 100% chose the best answer.

6. What is NSDUH?

1. National Survey on Drug Use and Health
2. National Survey Department Underlining Healthcare
3. Narcotics Service on Disfunction Underlining Healthcare

4. I don't know

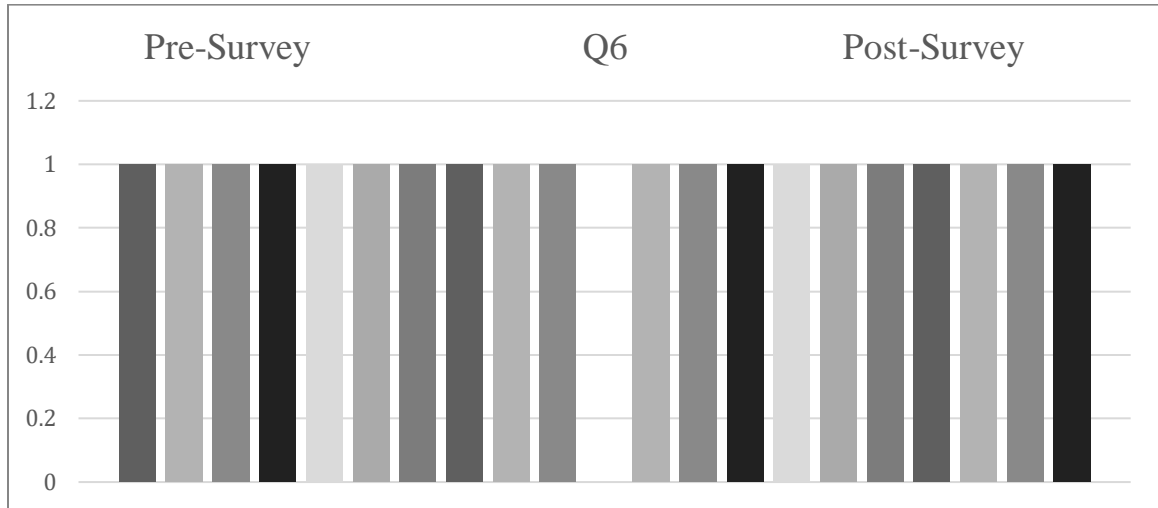


Figure 6. Survey question number six

Question number six was designed to see if anyone did any research on drug use and health. Being aware of the recourses available and the tools to be used can make a ministry of presence and pastoral care program easy to develop. Most programs have a curriculum already established and all that is needed is someone to implement the program into their institution.

7. If the laity cannot help with an issue with the addict or alcoholic what should they do?
 1. Give them professional references
 2. Send them to the Pastor
 3. Send them away from the church
 4. I don't know

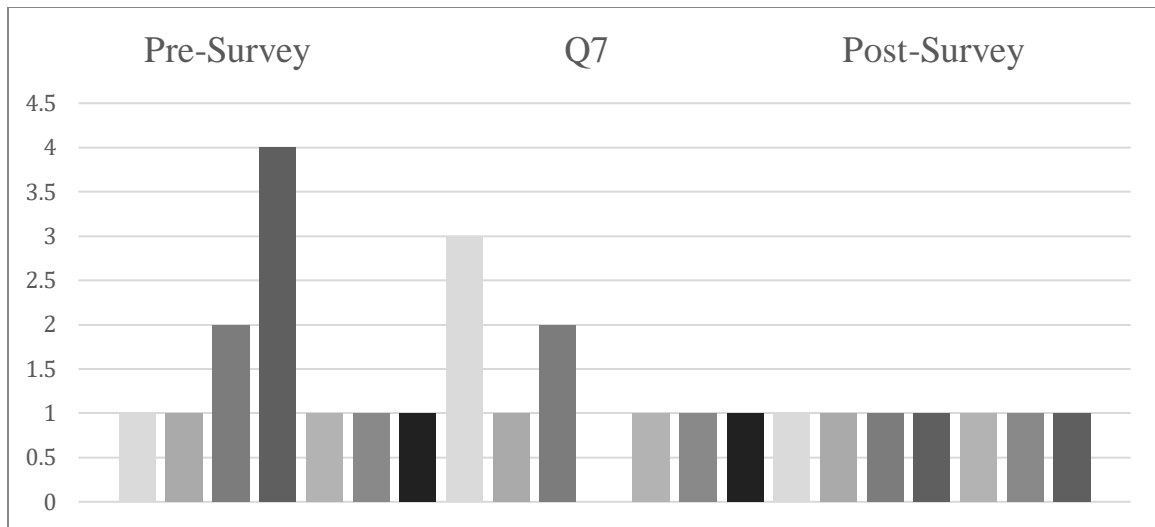


Figure 7. Survey question number seven

Question number seven wants to stress professional references for issues the church cannot support. When situations become unmanageable or gets out of hand the laity should go no further and refer that person to professional care. Drug addicts and alcoholics may be ready to enroll in a recovery program but there is still a possibility for them to relapse and not cooperate with the program's guidelines. The training seminar helps the laity to recognize the behaviors and attitudes of the addicts and act accordingly. Zero tolerance and use the referral system when necessary.

8. What is CBT?

1. Council for Better Treatment
2. Council for Business Technology
3. Center for Behavior Therapy
4. I don't know

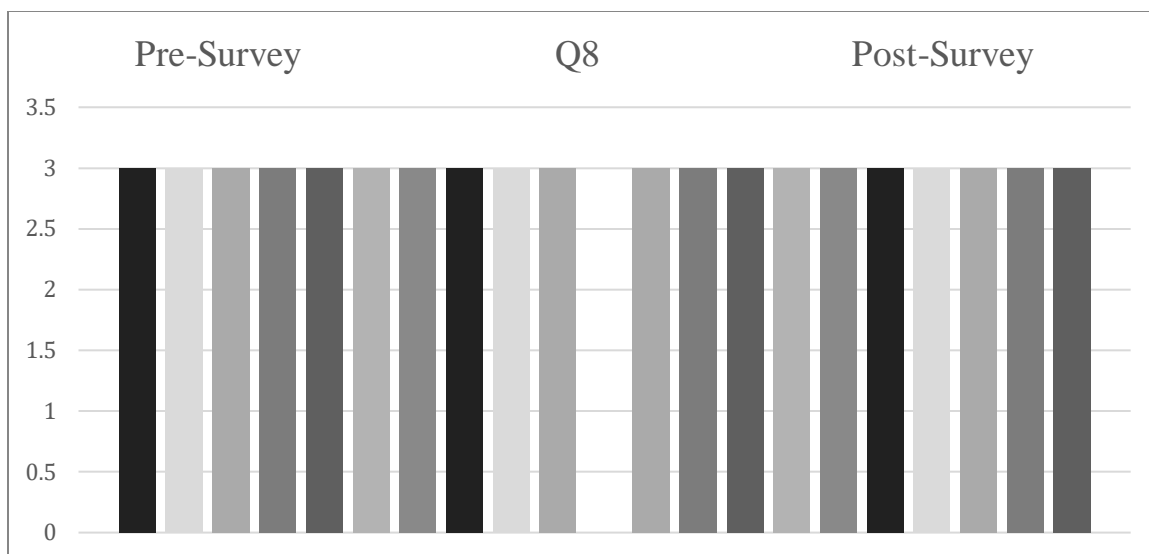


Figure 8. Survey question number eight

Question number eight is another resource that is available for those with behavioral problems. Drug addicts and alcoholics have trouble communicating with those who are trying to help them with their problems. Having a short temper, being argumentative, quick to give up, and hard to get along with. One may want to let go but the addiction does not want to let them go. There are rehabilitation centers that offer therapy to help them along the way and CBT is one of those enters.

9. What is CDC?

1. Critical Drug Center
2. Certain Drug Conditions
3. Center for Disease Control
4. I don't know

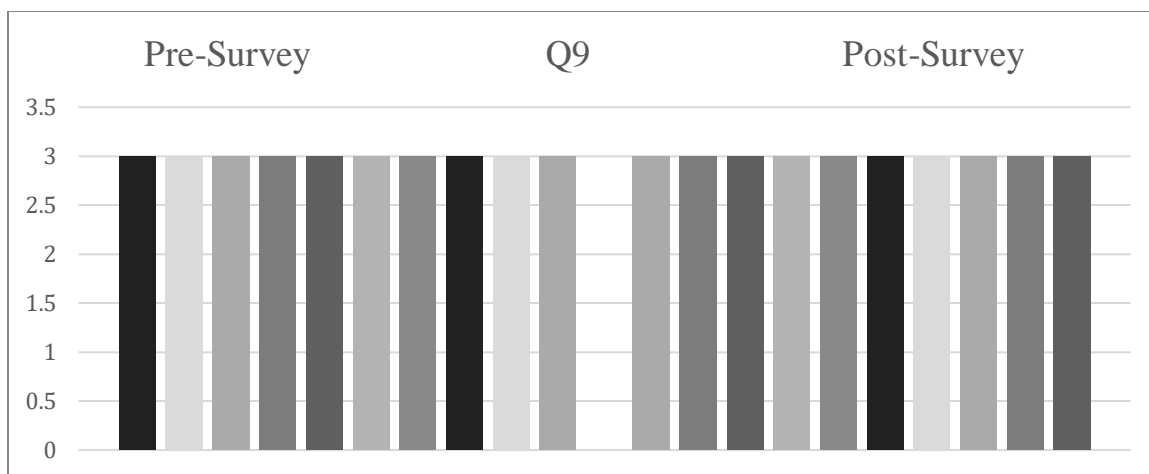


Figure 9. Survey question number nine

The Center for Disease Control (CDC) works to protect America from health, safety and security threats. CDC fights disease and supports communities, increases the health security of our nation and saves lives and protects people from health threats.

10. What is NIDA?

1. National Intervention Drug Association
2. National Institute on Drug Abuse
3. Nationwide Insurance for Drug Addiction
4. I don't know

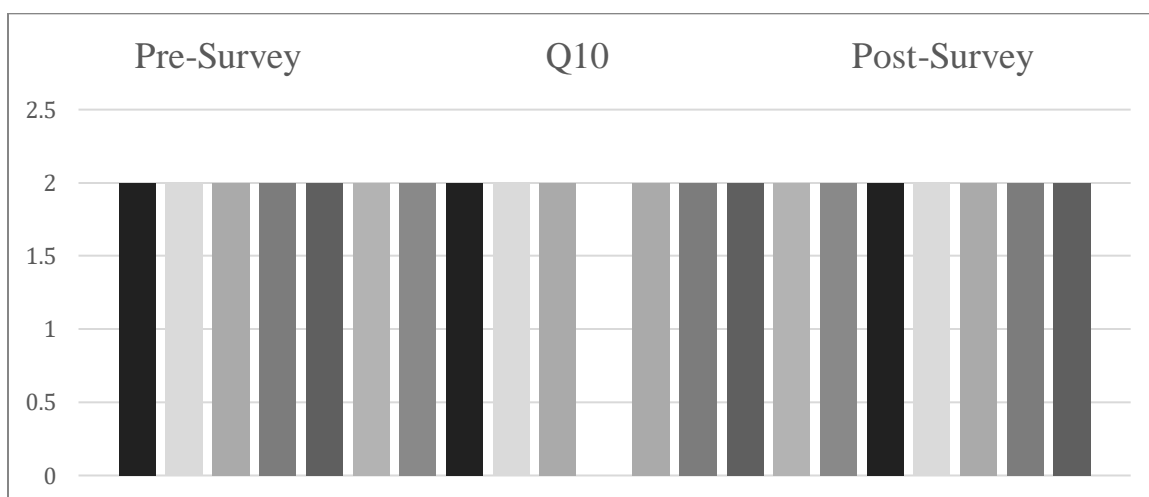


Figure 10. Survey question number ten

The National Institute on Drug Abuse supports most of the world's research on drug use and addiction. Findings from basic and behavioral science, addresses fundamental and essential questions relevant to substance use disorders, ranging from causes and consequences to treatment and prevention.

11. What is SUD?

1. Substance Use Disability
2. Society Understanding Disfunction
3. Substance Use Disorder
4. I don't know

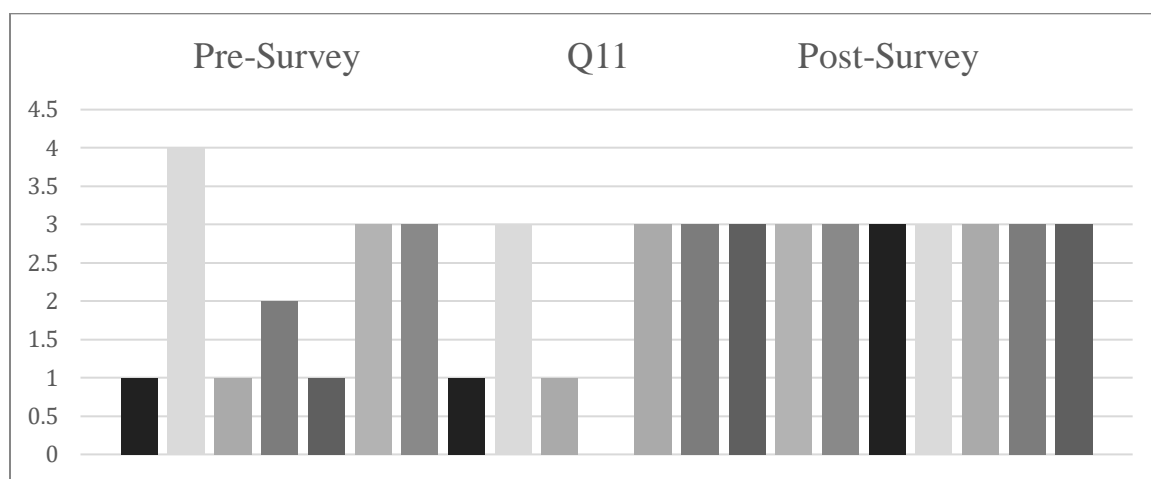


Figure 11. Survey question number eleven

Substance Use Disorder, also known as a drug use disorder, is a medical condition in which the use of one or more substances leads to a clinically impairment or distress. Substance use disorders are characterized by an array of mental, physical, and behavioral symptoms that may cause problems related to loss of control, strain to one's interpersonal life, hazardous use, tolerance, and withdrawal.

12. Is there hope for the drug addict and alcoholic?

1. Yes, with proper treatment

2. No there is no hope
3. Maybe
4. Not sure

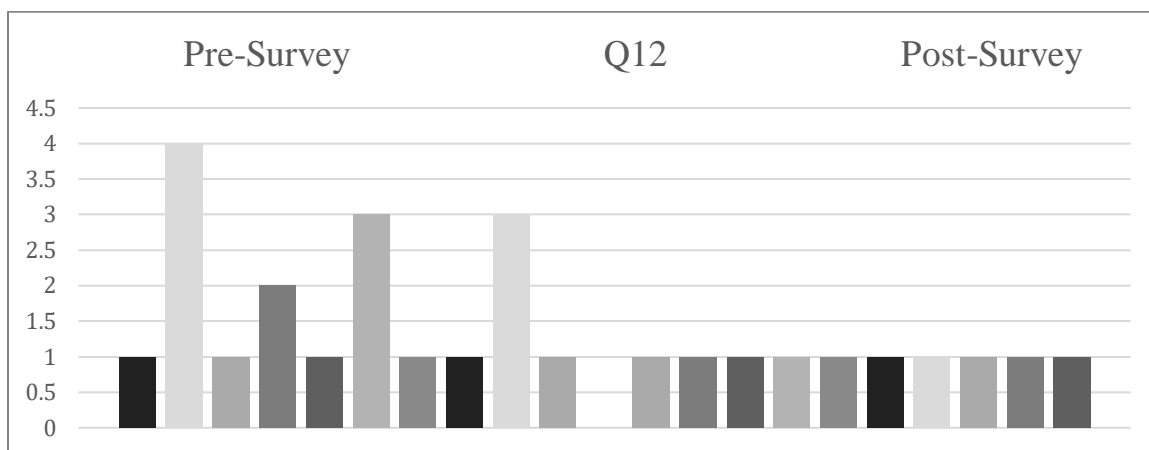


Figure 12. Survey question number twelve

The 40% that did not choose the best answer are still having trouble with working with a drug addict or alcoholic. The recovery process can take an indefinite time to overcome and the church needs to show patience and compassion when dealing with those with these diseases. The cure will not come over night and if the addict or alcoholic is not ready the cure may not come at all.

The two seminars further helped in the increase of awareness for all the participants especially the fact or fiction portion of the seminar. There were ten fact or fiction questions and or statements with an explanation behind the answers. We were asked not to look at the answer but to answer the question first to see whether we knew it or not. See Appendix C.

The survey was not designed to measure a person's intellect but to measure their awareness level. One can have the best IQ a person can have and know nothing about drug addiction and alcoholism unless there was prior experience or education associated

with it and it seems that this group had either of the two or both which could be said about any profession or trade. These people came in concerned and ready to support and learn something that might help them to better serve those who are trying to recover from these diseases. Even though there are people who were brought up in Christian homes with morals and values does not mean that the foundation that was built for them stayed with them. Some decided not to stay on that narrow path of righteousness but chose to go down another path, others did not have that choice. They were brought up outside the arch of safety and no foundation around them. Those are the ones more than likely that became addicted to drugs and alcohol. Some had that foundation built around them and still tried drugs and alcohol and became addicted. This disease does not have a preference. If you are not strong enough to resist the temptation or get help it will consume you and eventually destroy your life. Some were saved by grace and gave their life to Christ, others are still lost and possibly looking for a way out of their present situation. This is where the church can assist in helping those who are looking for a way out and the places that they went to they were turned away leaving them hopeless and helpless. The church can receive them and restore that hope and determination that they need to overcome their addiction.

This project was chosen because of the experience I had in my teenage and young adult years. Those years was full of curiosity, temptation, and peer pressure among friends and family. The introduction of drugs and alcohol was a form of being part of the in-crowd. When they came to the point of being addictive the church was not there for support but to frown upon and the members distance themselves from helping when needed. There were other issues the church did not address and members who had the

same problem they just had high expectations from me because they saw that I had leadership qualities but did not know how to communicate with me without including everyone else drinking alcohol, using and abusing drugs, being involved in domestic disputes. The church was in the position to help but the members did not know how to handle the issues of drug addiction and alcoholism.

“Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction” project equipped persons to be able to handle these issues and give references to more serious matters that may have occurred during their addiction like mental illness and suicide. The general nature is to assist people who are willing to go through this program to recover from drugs and alcohol. There are many reasons to resort to drugs and alcohol and once you have become addicted it is hard to kick the habit. You want to quit but the cravings are so intense along with the pressure an addict feels that they cannot quit and gives in to the cravings. Quitting is hard to do especially if you go through withdrawal.

Some people rather stay on drugs than to go through withdrawal; it is a painful process and you are sick until the drug is completely out of your system. You will run fevers. You will sweat. You will vomit. You will get cramps. You will have headaches. You will feel like you are dying; and you will wish you were dead. These are not small, medium or large aches and pains they are severe that you go through to overcome it. This is a drug that is in your body and it wants to control you. It does not want to leave. It wants to get stronger and stronger to the point where it overcomes you and whenever it wants to be fed it will let you know through cravings and other physical signs.

Addicts need help to overcome these obstacles. They have allowed what was meant to be a trial basis, something to try out not knowing what the outcome would be, become an addiction for just trying it out. That is the power of drugs and my project not only provide information, but it helps to develop a routine program that any addict can follow. Simple exercises that focuses on strengthening the mind as well as the body. Every other day, which is a requirement by a physical fitness expert, these exercises are to be done according to the physical fitness charts provided. This chart has numerous exercise routines for you to choose from. The basic chart that is recommended is the one doing push-ups, sit-ups, deep knee bends, jumping jacks, walking/jogging for an hour, and we require that you to meditate and pray unceasingly.

Favoritism, betrayal, jealousy, envy, deceit, revenge and hatred leads to drug addiction. Alcoholism and drug addiction can be the cause of these incidents because someone has been a victim of these circumstances and retaliated or wanted to retaliate. I was that victim. I became jealous, hateful, envious, deceitful, and sought revenge for being betrayed and not favored. To celebrate my personal victory, the drinking party or the drug use was my way of getting even. God said hold your peace let the Lord fight your battle and the victory shall be yours. I learned after I got my revenge and there was no satisfaction in it at all.

In a household of strict discipline expressing yourself to your parents was prohibited, causing a child to keep their true feelings to themselves. This eventually led to alcohol and drug addiction and can affect the relationships between spouses, children, relatives, friends and a personal relationship with God. These people tend to shut everyone out of their lives to avoid the hurt, ridicule, abuse, and disrespected. Also, it

can result in domestic violence or physical harm within the relationship as some of the animosity gets released during arguments and disagreements between members in the household. In addition, it could cause death and or suicide, if it gets completely out of control without proper counseling and treatment. The loss of self-esteem can cause a person to feel like their life has no meaning; and it is better for them to commit suicide than to get help. Furthermore, it can affect the children if they become involved in the outburst between couples. Finally, if not treated in time physical and psychological breakdowns can occur, and the problem is never solved. Matters can only get worse if the problem is not solved and the addiction gets worse.

Do you have a drinking problem? You might not realize that you have a drinking problem. You might not drink large amounts when you drink, or you might go for days or weeks between drinking episodes. Even if you do not drink very often, it is still possible to be abusing alcohol and to be at risk for becoming addicted to it. Here are some signs of alcohol abuse and signs of alcohol dependence or addiction.

Signs of Alcohol Abuse

- You have a problem at work or school because of your drinking, i.e. being late or not going at all.
- You drink in risky situations, i.e. before or while driving.
- After drinking, you cannot remember what happened while you were drinking (blackouts).
- You have legal problems because of your drinking, i.e. being arrested for harming someone or driving while intoxicated.
- You get hurt or you hurt someone else when you are drinking.

Signs of Alcohol Dependence or Addiction

- You cannot quit drinking or control how much you drink.
- You need to drink more to get the same affect.
- You have withdrawal symptoms when you stop drinking, i.e. feeling sick to your stomach, sweating, shakiness, and anxiety.
- You are often drunk for long periods of time, or drink alone.
- You have given up other activities so you can drink.
- You keep drinking even though it harms your relationships and causes health problems.
- You drink in the morning.
- You change what you drink, i.e. switching from beer to wine thinking that doing this will help you drink less or keep you from getting drunk.
- You feel guilty after drinking.
- You make excuses for your drinking or do things to hide your drinking, i.e. buying alcohol at different stores.

Americans know that drug and alcohol addiction negatively impacts a person's wellbeing so much so, that this awareness is taking center stage more frequently in our communities and government. Here are some facts about the current state of substance abuse problems in this country.

The Substance Abuse and Mental Health Services Administration estimates that in 2014 almost 57% of adults drank in the month prior to being surveyed and nearly 7% (or 16.3 million) of the American adult population have a drinking problem. In addition, about 6% of seniors are considered heavy users of alcohol, suggesting alcohol related problems are present among all ages. Finally, based on these numbers, it is clear, alcoholism and alcohol abuse affect many people. Sadly, the numbers of those who get treatment for alcoholism and other alcohol

related problems are not nearly as high as in 2014, only 1.5 million adults received treatment at a specialized facility.¹

There is a book by Reggie Longcrier titled *From Disgrace to Dignity*. This man was eight years older than me was brought up in the same era but in a different state. His life was also different from mine. I was brought up in a Christian home, he was not. He was a shoeshine boy and a street hustler at a young age in the “Village,” the first public housing in the projects in New Jersey. I was a paperboy in the neighborhood and was involved in church activities in Ohio. We lived with both parents, my father was a bus driver, his father owned a shoeshine shop which was a front for gambling and liquor sales that took place in the back. He learned the morals and values of the criminal subculture from pimps and hustlers; I learned to love and respect one another from parents, teachers, and ministers.

On Sunday mornings he would get up early enough to shine shoes of celebrities like Slappy White, Sammy Davis, Jr. and top pimps and hustlers; and he decided that he wanted to be like them. Then he would go to his father’s shoeshine shop and shine the shoes for the people going to and from church. Also, the pool hustlers and gamblers would come in all dressed up and get their shoes shined because it was Sunday, but they never went to church. I was in Sunday school and church every Sunday, choir practice on Monday and Bible study on Wednesday. His hustle was shooting pool, I shot pool for the fun of it. He went from shooting pool to purse snatching, shoplifting, and breaking and entering. I played baseball, basketball, and football. He went to detention centers and reformatories several times. I went to the Boys Club of America and the YMCA. He was

¹ “Alcoholism and Drug Addiction Stats in the United States: Project Know, An American Addiction Enters Resource,” Center for Disease Control, accessed November 29, 2019, <https://www.cdc.gov>.

put on parole and broke every condition from the first day. He started selling and using drugs. By the time he was seventeen, he had his hustle down packed and ready to take it on the road. He went to New York, stayed a while, returned to New Jersey broke and down on his luck. She started mugging people at night, stealing and hustling clothes, still selling drugs going back and forth from New York to New Jersey each time learning other tricks of the trade hanging, around the people who were doing the same. This young man started doing Meth and Heroin. His mother tried to get him help but he would not listen, the streets were calling him. In and out of the state prisons and state penitentiaries throughout the east coast and southern states he became institutionalized.

His journey in finding the Lord was through the prison system. Now he has the keys to the prison gate he was once an inmate as the prison chaplain. He never dreamed he would be a prison chaplain. Only God could take a convict and transform him into a prison chaplain. God took his failure and gave him grace. A new life made possible by God for him to hold the door open for so many others who needed another chance to live again. After going through the maze of addiction, incarceration, and foolish living, he finally made it out. There are others that are still running around in the same maze, some may make it out, some may never find their way out. Longcrier says; “Listen to the still small voice inside trying to help you learn the lessons life has been trying to teach you. You don’t have to keep making the same mistakes all the time. You don’t have to keep falling in the same traps time after time. God is real and God can help you.”²

Even though my journey in finding the Lord was different than Longcrier’s journey, he still fell from God’s grace and experienced street life without going to prison.

² Reggie Longcrier, *From Disgrace to Dignity* (Meadville, PA: Christian Faith Publishing, Inc., 2017).

He did not become a drug addict or an alcoholic but tried certain drugs, gambled, and sold drugs but not enough to be addicted to them, did not get caught selling them and was able to draw the line and not go past the point of no return. My parents and grandparents believed in the Trinity and tried to live a wholesome life in an era of peer pressure and temptation, sin and lust they were able to lay a spiritual foundation for us to build on and live by. Some of my brothers, sisters and relatives strayed away myself included, but my mother always reminded me that you can always come back to God. She used to pin buttons that said "it's ok to say no" on the curtains that I noticed and that stuck with me while I experienced street life. There was a void that just could not be filled. It was not the popularity, it was not the excitement, not the fame or fortune; it was not about possession, and position, using and abusing others and going against the morals and values instilled in me as a child. I had forsaken God and it left an aching void that only God could fill. When I realized my help comes from the Lord, I returned to the God of my salvation and have been working for the Lord ever since.

Longcrier and I was able to overcome an addiction that could have resulted in death; some are not as fortunate. Madelyn Linsenneir was born March 31, 1988 and died October 7, 2018 at the age of thirty. The obituary did not state the cause of death just that she suffered from drug addiction and this disease took her life and that her relatives feared that her addiction would claim her life. Born and raised in Burlington, Vermont and spent time in Sarasota, Florida, Keene, New Hampshire, and Boulder, Colorado. She was a talented young lady and had a singing voice that would stop people on the street to hear her. She was a member of FolKids of Vermont a dance and musical troupe that toured the world. She loved to ski, snowboard and swim, winning medals at the England

regionals. She attended a performing arts high school when she moved from Vermont to Florida with her parents at the age of sixteen that is when her life changed. She tried OxyContin at a school party for the first time and began a relationship with opiates. The hilarious, warm, fearless, resilient person who could talk to anyone, befriended and delighted cops, social workers, public defenders and doctors was just another junkie to those who saw her addiction and ceased to associate with her.³ In a system that seems to have hardened itself against addicts and are failing them every day, a change in the way the system operates needs to take place. People need to be educated about this disease, because that is what it is. It is not a choice or a weakness that needs empathy and support. Addicts need to be treated with compassion and respect. They are being ignored, pushed aside, categorized and ridiculed and all they need is a helping hand to overcome this disease. Jesus said; “verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me” (Matt. 25:45).

Family members are victims of this disease as well. My sister died of breast cancer before she was sixty. She was addicted to heroin and percocet. She was in and out of rehabilitation institutions just to save her job. She had no intention on recovering that is the kind of hold the drug can have on you. My cousin overdosed several times on anything he got his hands on and his last OD was his last. He did not make it to sixty either. Both had extraordinary talent and had Christian morals and values, but drug addiction and alcoholism caused their deaths.

If the church had a recovery program and reached out to any of the addicts there might have been a chance that their lives would have been saved. There is no guarantee

³ “Obituary Seven Days VT,” Seven Days VT, accessed October 14, 2018, <http://www.sevendaysvt.com/vermont/madelyn-linsenmeir-1988-2018>.

that a drug addict or an alcoholic will recover unless they are ready to go through the recovery process; and the church must show a presence in the community that they serve and be ready to assist when someone comes seeking help. By being ready one must be equipped through awareness training provided by the church to recognize what the church can do for them spiritually in presence and pastoral care and for physical and mental help to recommend professional help.

Information needs to be distributed to educate people who are unaware of the causes that will occur when mixing other drugs with the drug of choice, keep them abreast about what is being added to cocaine and heroin and what to do in case of an overdose. They need to know that when marijuana gets legalized over the entire nation, companies will still give potential employees a drug test to see if drugs are in your system; and if you fail the drug test you will not get hired. A counselling program will be developed that will get to the root cause of their addiction so the process can begin for recovery.

Plans to develop a re-entry program to help released felons get an opportunity to live in neighborhoods without the threat of violence by them to other innocent victims. The church needs to form AA Groups, NA groups, and collaborate with the Justice Department to allow person to do community service instead of serving time in prison for non-violent offenders and sentences of a lesser crime. The church needs to take part in feeding the hungry through their Food Pantry program if they have one. Low income and poverty level families and individuals who qualify may receive food items to get them through the last week of the month and with emergency assistance, when necessary. The

church can gain a few members through these programs and show compassion and concern for the church and the community.

Working with addicts to help them overcome their addiction helped me overcome my addiction but I am not completely healed. I still hold some harsh feelings inside from my childhood as well and need to release the tension built-up in me for myself to continue to move toward total healing. When I was working with recovering drug addicts and alcoholics the experience has formed the content of the proposed project. While helping them on the path to recovery, I was also helping myself to move toward healing. With God as my helper, this program can be developed through my doctoral project. I have the help. I have the resources; and I have ministerial skills. I have an interest in meeting the needs of the people in the community that suffer from all types of issues, drug addiction and alcoholism is just a couple of them. Homelessness, hunger, poverty, abuse, violence and many more can be addressed but an awareness training program such as this project must be given to prepare the church for these types of issues for ministry. My focus will be primarily on drug addiction, alcoholism and what caused it. Developing activities to keep the attention of the addict and away from the temptation to go out and use drugs as a form of entertainment, setting rules for them to follow while in the program and the consequences, if the rules are broken, can help in the recovery process.

I included this article because there is a purpose for everything God created. In the Creation of the World, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself, upon the earth: and it was so. And God saw that it was good" (Gen. 1:11). Cannabis, heroin, LSD and fentanyl's purpose was to help relieve pain, numb feelings for surgical procedures and

put large animals to sleep, which is good for medical purposes and not to be misused and abused. God did not have evil intentions when he created grass and herbs. Some humans have the tendency to destroy the things that was meant for the good of mankind.

Ingredients from plants can make medications to help humanity and not to hurt those who are in need. When greed, self-satisfaction and hurt enters the mind of a person, looking for a profit or advantage over others that is when the destruction takes place. When drugs and other substances are abused, it becomes a problem resulting in addiction and putting your life and health in jeopardy. It becomes an addiction that is out of control and an addict will do anything, by any means necessary, to feed that habit. The church can help prevent that kind of destruction by showing a presence in the community developing programs that teach and inform potential users and drug addicts and alcoholics ways to avoid destroying their lives.

The Bible has always been a source of positive guidance for God's people. Pastoral care focuses on care and guidance to people in times of need. Life is difficult and the church can provide the care and have many resources available for reference. The Bible stands as the major resource that pastors use to provide for relief for sufferers. Using the scriptures, pastors can remind those who are in despair or grieve, who are lonely or in agony, that God does care for them; he shepherds them through their dark valleys; he remembers that they are dust and are frail. It teaches about God's love and provisions, in the stories of men and women of faith, in the songs of comfort or prayers for deliverance. God's people can discover a sympathetic God who cares. It teaches such values and principles that promote comfort or healing or give guidance and hope in situations or dilemmas we encounter every day.

In life's misfortunes, when pain and agony impel us to cry out for help, even in silence when no one is around, we take courage in Paul's assurance: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose" (Rom. 8:28). And to the Corinthians he wrote, "No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it" (1 Cor. 10:13).

When dealing with human suffering, pastors want to offer as much hope and promise as possible. Pastors may be tempted to use scripture that does not relate to certain situations, so they must be homiletically and hermeneutically sound in their doctrine. Pastors can with confidence promise people from the Bible only those things what God intended to say. A sound system of hermeneutics will restrain well-intentioned but misguided help. Pastors want to make sure that those who come in for help will get what is needed and that they will not be led down the wrong path. Pastors are not to take texts out of context or make them say what God never intended to say. They subvert the function of God's Word when they make false promises or give false assurance in the name of Jesus and the Bible. When such mistaken words prove to be false, those in need of help may doubt the value of the Bible or, worse, lose faith in God.

This awareness training project equipped lay persons to be aware of the behaviors and attitudes of drug addicts and alcoholics seeking help to overcome their addiction in a church environment using biblical tools and references to assist in the recovery process. This is good for the addict and the lay, but what will equip the pastor if he or she has no prior experience in dealing with these issues? Many pastors do not have the specialized

training and experience that qualifies them to deal with the complex problems that may be presented to them. It would be to his or her advantage to put this project in the Christian Education Department as a learning process.

There are many books on pastoral care and counseling available for them to read, study and develop a ministry that meets the needs of the people. One book I would recommend is *The Effective Pastor: A Guide to Successful Ministry* by Louis W. Bloede. In it he explains how to become an effective pastor through personal skills, program responsibilities and personal resources. People want to know how important they are; they look to be recognized, appreciated and acknowledged. They want to be treated with courtesy and respect. They want to be uplifted and encouraged, not cast down, talked about, ridiculed, or pushed to one side. This happens when drugs and alcohol and other addictive substances and challenging issues interfere with daily living. The words pastoral care and counseling are often linked, as though they refer to one activity. While this may sometimes be the case, it is helpful to make a distinction between pastoral care and pastoral counseling. Pastoral care should be viewed as a broader, more comprehensive ministry than the traditional counseling when one person counsels another. All pastoral counseling is a form of pastoral care, but not all pastoral care involves counseling.⁴ For example, pastoral care involves the whole congregation, pastoral counseling involves one or two individuals trying to find a solution to their problems. Regardless how we define these terms, people still turn to the pastor with a variety of needs and problems: spiritual problems, unemployment, marital discord, spousal abuse, or child abuse may cause someone to turn to the pastor for guidance and

⁴ Louis W. Bloede, *The Effective Pastor: A Guide to Successful Ministry* (Minneapolis, MN: Augsburg Fortress, 1996).

help. Someone with a drug or alcohol addiction may turn to the pastor for help. There are some people who will not turn to the church or the pastor for help, they suffer in silence and their condition gets worse. Every pastor should be involved in both pastoral care and pastoral counseling, just how much should a pastor be involved? How much time should be set aside for counseling? Pastoral care is an on call everyday responsibility and pastoral counseling are scheduled appointments usually lasting for an hour per session for any given amount of time. Dealing with drug abuse and alcoholism in the church, groups or individual sessions could be established depending on the preference of the individual. As a group if the process is more effective the pastor needs to discuss it with the members and form a committee to help organize the group. Otherwise the pastor can schedule individual sessions and make referrals if professional help is needed.

Another recommended book is *Strategic Pastoral Counseling: A Short-Term Structured Model* by David G. Benner. The work has been rewritten and revised for pastors who counsel and have other pastoral care responsibilities. Also, for pastoral counselors whose counseling is not part of a parish ministry but may be offered in hospitals, interdenominational or interfaith community counseling center or private practice. His definition of Pastoral Care is a ministry of compassion, and its source and motivation, is the love of God, simply put, a Christian reaching out with help, encouragement, or support to another at a time of need. It is the gift of Christian love and nurture from one who attempts to meditate the gracious presence of God to another who desires to live life in the reality of that divine presence. Pastoral counseling is an activity of pastoral care, though it differs from its activity. Pastoral care is an ongoing relationship that does not require the same level of involvement or responsiveness that is necessary in

pastoral counseling. Pastoral counseling needs a story or problem to address that would suggest limited time to try and solve, pastoral care knows the problems or issues and they are there up until and after it has been solved.

In order to help a drug addict or an alcoholic in a ministry of presence and pastoral care, there must be a strategic plan put in place to follow on the road to recovery. Using this short-term structured model, the three stages and tasks are described as encounter, engagement, and disengagement and a move toward healing can begin. The first stage is the encounter stage joining and setting boundaries, exploring the central concerns and relevant history, conducting a pastoral diagnosis, and achieving a mutually agreeable focus for counseling. The second stage is the engagement stage exploring the effective, cognitive, and behavioral aspects of the problem and identifying the resources for coping or change. The third stage is the disengagement stage evaluating process and assessing remaining concerns, arranging a referral (if needed), and terminating counseling.⁵

There are no guarantees for a full recovery unless the drug addict or alcoholic is ready to go through the process. The hardest thing to do is to be committed to the program unless one hits rock bottom, loses everything and has no one to turn to. “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction” will be there for anyone seeking help no matter how long it takes to achieve that goal to kick that habit.

⁵ Davis G. Benner, *Strategic Pastoral Counseling: A Short-Term Structured Model* (Grand Rapids, MI: Baker Academic, 2006), 74.

Summary of Learning

The participants were curious as to what this seminar was going to be about. They came in with their own experience working in institution, dealing with family members, or in recovery themselves. Still there was room for more learning and what was brought to their attention was that the church was getting involved in an area that was neglected for many years. Most churches allowed AA, CA, and NA meetings to be held there, but did not intercede or were affiliated with those meetings. Since I announced that through the church, there would be a program developed to help drug addicts and alcoholics there was a sigh of relief because a faith-based organization was coming in with a different approach to recovery. They knew the ins and outs about drug addicts and alcoholics, but biblically there was no correlation and it was needed. One of the participants made a comment that they were fighting a losing battle in the war on drugs. Jesus said; “with men this is impossible but with God all things are possible” (Matt. 19:26). Although the awareness training seminar did not have much biblical awareness training, they knew the church was going to use biblical tools in the program like praying, reading scripture, singing hymns, devotion, meditation, baptizing and preaching the gospel to be part of the recovery process.

The two-day seminar did provide an awareness of the disease of chemical dependency and alcoholic beverages. It explained the meaning of chemical dependency and the effects it has on a person’s health, reflexes, mind control and behavior. Also, how the misuse and abuse of alcoholic beverages can lead to certain diseases and shorten life expectancies, cause depression and nervousness, stress and anxiety. In addition, drug

addiction and alcoholism can ruin your investments, lead to auto repossession, home foreclosure, check forgery, delinquent payments and wage garnishment. Further, the seminars illustrated what drug addiction and alcoholism can do to a person who does not get treatment or enter a rehabilitation facility. There were video presentations of a person's appearance before becoming a drug addict and an alcoholic and the appearance after being under these conditions for years, there were interviews of person's who have lost everything due to drug addiction and alcoholism. We had testimonies by persons who have recovered from drug addiction and alcoholism. Finally, the awareness training sessions illustrated how easy it is to become addicted to either drugs or alcohol; and how difficult it is to overcome those addictions. There were discussions on staying clean and sober which brought an awareness of the consequences one will face when yielding to temptation.

Conclusion

This project not only increased the awareness among the participants, it also brought healing to me. Coming into seminary thinking that I was going to learn the art of pastoral care and counseling for the people I serve turned out that I needed pastoral care and counseling for myself. One can read all the books in the world about pastoral care and counseling, but if you are not taking care of your yourself first, and then your people, your ministry will not survive. I walked around holding grudges and thinking that everything is alright convinced. I convinced myself that if I bury these feelings they would go away and it was working for a while until somebody pushed the wrong button and the anger would resurface and somebody's feelings would get hurt. I was not healed.

I was still in a bondage that would not set me free until I liberated myself from that bondage. United Theological Seminary helped release me and liberate me from my bondage. The title of my project “Ministry of Presence and Pastoral Care in a Congregational Setting for Persons Impacted by Drug and Alcohol Addiction” was meant for my healing and restoration. Trusting the process was for my benefit because I let go of what was holding me down for so long. The focus was on the awareness training for lay persons to recognize the behaviors of drug addicts and alcoholics and by training them I was training myself with the research biblically, historically, theologically, and theoretically. These writings brought out the truth that I was avoiding because I did not want the help and did not feel that I needed healing.

I preached a sermon titled “Your Change is Sure to Come.” Paul said in his letter to the Philippian church; “For your conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (Phil. 3:20-21). He exhorts them to stand fast, be of the same mind, rejoice in the Lord always, but in everything by prayer and supplication with thanksgiving let your request be made known and the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus. His exhortations to humility and to know Christ leads him to warn them against living for earthly things. As I was preaching, I realized that I was preaching to myself. A change began to take place within me. I was able to see clearly that my problem would not have been released if I continued to keep it deep within. The awareness training seminar opened wounds that

needed to be healed as we learned how to recognize certain behaviors and show a presence and care for drug addicts and alcoholics looking for a way out.

When I was being ordained as a Deacon in the Doctrine and Discipline of the African Methodist Episcopal Church the question that was asked by the Bishop was: Will you frame and fashion your own lives and the lives of your families according to the doctrine of Christ and to make both yourselves and them, as much as in you lies, wholesome examples of the flock of Christ?⁶ In order for us to take care of someone else, we have to take of ourselves and our families first.

This project helped me move closer to wholesomeness than ever before. It taught me the very same thing I was trying to teach others that you are not alone in your addiction, in your pain, or present situation. You will not be ignored, refused, cast out, looked down upon, ridiculed, or labeled. The church will have a ministry of presence and pastoral care for persons impacted by drug and alcohol addiction that will help those who are seeking help from the church the song writer says; “take your burdens to the Lord and leave it there.” It all started with the awareness training seminar equipping lay persons to be able to handle drug addicts and alcoholics. Now it is time to start a drug and alcohol recovery program in the church.

⁶ The AMEC Sunday School Union, *Doctrine and Discipline of the African Methodist Episcopal Church* (Nashville, TN: AMEC Publishing House, 2012), 535.

APPENDIX A

AWARENESS TRAINING SEMINAR AGENDA AND LOGISTIC

AWARENESS TRAINING SEMINAR AGENDA AND LOGISTIC

- Walmart Food – Meat and Fruit Tray, Water, Drinks, Paper plates, napkins, forks, Potato chips. 2/22 & 3/8 ordered meat tray and fruit tray
- Print: Consent Forms (10), Surveys (10)
- Participant Information, interviews, & video presentations
- Sign-in Sheet – (Registration Table)
- Hand-out of Second Training Seminar (11)

Project Timeline Day One

- 9:00-9:20 - Opening Prayer / Welcome / Occasion / Consent Forms
Pre-Survey
- 9:30-11:50 - Video Presentation / Observations / Discussions
Testimonies
- 12:00-1:00 - Blessing the Food / Lunchbreak
- 1:05-2:55 - Video Presentation / Observations / Discussions
Testimonies
- 3:00 - Dismiss

Project Timeline Day Two

- 9:00-9:30 - Welcome / Introduction of Presenter /Participant Introduction
- 9:35-11:50 - Booklet Distribution / Seminar Presentation
- 12:00-1:00 - Blessing the Food / Lunchbreak
- 1:05-2:30 - Seminar Presentation / Question & Answer
- 2:40-3:00 - Post-Survey / Review Survey / Dismiss

APPENDIX B
PRE- AND POST-SURVEY

DRUG AND ALCOHOL AWARENESS TRAINING SEMINAR

PRE-SURVEY / POST-SURVEY MASTER COPY

1. Drug addiction and alcoholism is a
 1. Condition
 2. Problem
 3. Disease - (best answer)
 4. Inheritance
 5. Penalty
2. Drug addiction and alcoholism can affect
 1. Men
 2. Women
 3. Children
 4. Relationships
 5. Spirituality
 6. All the above - (best answer)
 7. None of the above
3. The church members can assist addicts, alcoholics, and those with addictive behavior best by
 1. Praying for them when they come
 2. Giving them proper referrals - (best answer)
 3. Telling the pastor so he/she cannot let them serve in the church
 4. Hiding your purse or wallet so none of your belonging can be stolen
4. A pastoral care ministry can best be described as like developing a
 1. 12-step program
 2. Referrals base program
 3. Overall caring based program - (best answer)
 4. Prayer based program
5. What causes a person to become an addict or an alcoholic?
 1. Depression
 2. Loss of job
 3. Anxiety
 4. Peer Pressure
 5. Death
 6. All the above - (best answer)
6. What is NSDUH?
 1. National Survey on Drug and Health - (best answer)
 2. National Survey Department Underlining Healthcare
 3. Narcotics Service on Disfunction Underlining Healthcare
 4. I don't know

7. What is PTSD?
 1. Post-Traumatic Stress Disorder – (best answer)
 2. Principal Traumatic Stress Disorder
 3. Primary Traumatic Stress Disorder
 4. I don't know
8. What is CBT?
 1. Council for Better Treatment
 2. Council for Business Technology
 3. Center for Behavior Treatment – (best answer)
 4. I don't know
9. What is CDC?
 1. Critical Drug Center
 2. Certain Drug Conditions
 3. Center for Disease Control – (best answer)
 4. I don't know
10. What is NIDA?
 1. National Intervention Drug Association
 2. National Institute on Drug Abuse – (best answer)
 3. Nationwide Insurance for Drug Addiction
 4. I don't know
11. What is SUD?
 1. Substance Use Disability
 2. Society Understanding Disfunction
 3. Substance Use Disorder - (best answer)
 4. I don't know
12. Is there hope for the drug addict and alcoholic?
 1. Yes, with proper treatment – (best answer)
 2. No there is no hope
 3. Maybe
 4. Not sure

APPENDIX C

FACTS VS. FICTION INFORMATIONAL SHEET

FACT VS. FICTION

1. **Fact or Fiction: Marijuana is addictive.** Fact. While most marijuana are not addicted, there is the potential for a behavioral, psychological and physiological addiction. Withdrawal symptoms can last anywhere from a few days up to a couple of weeks, and often include irritability, anxiety, restlessness, difficulty sleeping, poor concentration, lack of appetite and vivid or disturbing dreams. Addicted individuals have difficulty quitting and experience problems as a result of their marijuana use.
2. **Fact or Fiction: If a friend appears to have passed out from drinking too much, its best to let them sleep it off.** Fiction. A person who has passed out and unresponsive from drinking should never be left alone. Call the Paramedics. Signs of alcohol poisoning include extreme confusion, slow irregular breathing, vomiting while passed out, pale skin and or not responding or waking up. Do not try to make the person vomit, and never assume they will “sleep it off.”
3. **Fact or Fiction: Using cocaine is a good way to counteract some of the effects of alcohol.** Fiction. Drinking with a stimulant (like Cocaine) speeds up the metabolism and alcohol reaches the brain faster. Additionally, cocaine often masks the effects of the alcohol, leading to increased consumption over long periods of time. Combining the two leaves a highly toxic chemical in the liver and increases the likelihood of an early heart attack or sudden death. When mixing substances, there is an addictive effect which increases the likelihood of overdosing on either drug.

4. **Fact or Fiction: Blacking out is a fairly normal part of college drinking.**

Fiction. While you may know people who black out regularly, this does not mean it is “normal.” Blackouts are a body’s warning sign and can occur when large amounts of alcohol are consumed quickly, leading to a rapid rise in BAC (blood alcohol concentration) and impairment in the part of the brain that forms and stores memories. Most college students want to have fun and make positive memories yet drinking to the point of blacking out directly interferes with these goals.

5. **Fact or Fiction: Taking hallucinogens (acid, mushrooms, etc.) can be a fun escape when you are feeling really stressed or going through a hard time.**

Fiction. Experiencing a “bad trip” is one of the biggest (and most unpleasant) risks of taking hallucinogens. This can involve paranoia, anxiety, disorientation, hallucinations or delusional thoughts. The experience can be incredibly distressing to the user and is more likely to occur if you are feeling upset, anxious, sad or insecure.

6. **Fact or Fiction: Alcohol affects males and females differently.** Fact. Compared to men, women contain about 50 percent less of an enzyme that metabolizes alcohol in the stomach and inhibits entrance to the bloodstream. Women also have less water in their bodies to disperse the alcohol, which leads to higher concentrations of alcohol in the blood. Hormonal changes over the course of the month also impact BAC levels in women whereas this is not the case for men.

7. **Fact or Fiction: Getting into a car with a driver who is stoned is as safe (sometimes even safer as having a sober driver).** Fiction. Many studies show

that use of marijuana can double the risk of accidents. The risk increases with the use of more potent forms of THC. Impairments include reaction time, hand-eye coordination, short-term memory, time and distance perception and attention/concentration. Perhaps the most prominent risk is the impaired ability to multitask and respond quickly to split-second, unexpected situations while driving.

8. **Fact or Fiction: There are a lot of ways to speed up the process of sobering up.** **Fiction.** Showers, coffee, fresh air... while these may feel good, only time will help with sobering up. Alcohol is metabolized by the liver at a steady rate of about one standard drink per hour. In fact, for someone who goes to bed at 2:00 a.m. with a BAC of 0.20, by 2 p.m. the following afternoon, they will have a BAC of 0.02 regardless of how much greasy food or coffee has been consumed in between.
9. **Fact or Fiction: Taking a friend's Adderall prescription to boost prescription to boost our studying is risky.** **Fact.** Prescription drugs like Ritalin, Adderall and Vyvanse alter certain chemicals in the brain, increasing blood pressure, blood glucose and heart rate and constrict blood vessels. Without being under the care of a prescribing physician, users are more likely to experience increase anxiety, difficulty sleeping, racing thoughts, sexual impotence and changes in sex drive, headaches and feeling jittery. Additionally, continued use can lead to paranoia, heart attack or seizure and physical or psychological dependence. Being caught with these substances without a prescription or with intent to sell/distribute is a felony, a charge that can follow someone the rest of their lives.

10. Fact or Fiction: Drinking and taking Xanax, Vicodin or cough syrup can be

lethal. Fact. This is a seriously dangerous combination. All of these substances are “downers,” or central nervous system depressants. Combining alcohol with any of these substances can lead to dangerously slowed breathing and heart rates, sometimes lethal. This has happened at USCB and it is not only tragic, but entirely preventable.

APPENDIX D
INFORMED CONSENT FORM

INFORMED CONSENT FORM

PARTICIPANT INFORMED CONSENT FORM

I am stating by signing this consent form I understand and agree to the following information:

(Please initial next to each item.)

_____ I am 18 years of age or older.

_____ My participation in this project is completely voluntary. No financial restitution nor in-kind provisions of any kind will be provided to me for my time involved with this project.

_____ My participation in this project is confidential. All information that I am exposed to including information that I divulge is to remain confidential. No information is to be shared or repeated outside of the project participants.

_____ I understand that this project is being conducted at Quinn Memorial A.M.E. Church as a requirement for Rev. ReLoy F. Gainey Sr.'s Doctor of Ministry program for United Theological Seminary. This project is not affiliated with the African Methodist Episcopal Church.

_____ I understand that this project is the sole responsibility of Rev. ReLoy F. Gainey Sr. and that the information collected will be retained in his files.

_____ I am aware that the results of this project that I'm participating in will be published in the doctoral thesis of Rev. ReLoy F. Gainey Sr. upon his successful graduation from United Theological Seminary.

_____ I hold harmless Quinn Memorial A.M.E. Church Steubenville, Ohio and all levels of the Connectional African Methodist Episcopal Church for any misrepresentation or mishap that I may incur as a part of my participation in this project.

Signed _____

Date _____

APPENDIX E
FOLLOW-UP QUESTIONS

FOLLOW-UP QUESTIONS

Personal Questions

1. Did the project meet your expectations?
2. Do you think the questions were too easy?
3. What would you have done differently?
4. What is one thing that you think could have been done better?
5. Do you have any other comments about this project?

APPENDIX F
RESEARCHER'S OBSERVATIONS

RESEARCHER'S OBSERVATIONS

Note: These observations were recognized both days of the awareness training seminar. During these sessions I noticed the difference between the recovering addict and those who worked with addicts or had family members who were addicted.

1st Observation – I realized after the first seminar the ones who were willing to share their experience with drug addicts and alcoholic and the ones who chose to remain silent. The recovering drug addict and alcoholic, (participants two & three), wanted to tell their story from the beginning, what they did during their addiction and how many years they have been clean and sober. The retired worker, (participant nine), shared how the addicts were anxious to leave her session, how they were not able to keep still while in her session, and the signs of paranoia in her session and if she crossed paths with them in the community. Participants one & five were the ones working in the rehabilitation center shared how many times their patients relapsed and what they had to do to reenter the program. Participant four had the two family members that were drug addicts but did not want to say much about her experience mainly because she is still dealing with their addiction. Participant six had the one family member that was an alcoholic who attends AA meetings and she attends Ala-non, a support group for family members trying to deal with an alcoholic in the household. Participants seven & eight knew the people who were drug addicts and alcoholics, they were the enablers as well as the family members who had drug addicts and alcoholics. They gave them money, food, clothing, little items to sell to feed their habit and at times a place to sleep when they could not make it home. Finally, participant ten, the guidance counselor shared what age groups were coming in and their attitudes. Most of them were court ordered and had to do some type of

community service to receive a reduction on their sentence or probation and had to see her for evaluations.

2nd Observation – The pre and post-survey that was taken was more a surprise to me that the participants knew a lot more than I anticipated. However, as I stated the survey did not have a right or wrong answer just the best answer and over 70% of the questions asked had the best answer chosen. At the end of the second seminar the post survey had been taken and the participants wanted to go over the survey to see if the questions on the abbreviated terms were correct or not.

3rd Observation – I observed as the recovering drug addict gave his testimony the rest of the group seemed irritated and not interested in what he had to say. This reaction is why the church needs to show a presence and care for the drug addict so they can tell their story without being treated, disrespectfully. While he testified, he was looking at me and I saw everyone else's body language and facial expressions because they in some way heard that story before and his story was no different than the stories they always hear.

4th Observation – During the second session the presenter spent more time on the Twelve-Step program subject than the rest of his presentation and the seminar was to focus on awareness training. The participants learned the difference between a Twelve-Step program and a Faith Based initiative.

5th Observation – Overall the awareness training seminar did show an increase in awareness and a lot had to do with the video presentations, the fact and fiction portion of the second seminar, the sharing of their experiences with drug addicts and alcoholics and professional resources available for referrals. This observation met the criteria for my

hypothesis through awareness training to lay-persons in pastoral care and providing referrals and other supportive services that the church cannot provide

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